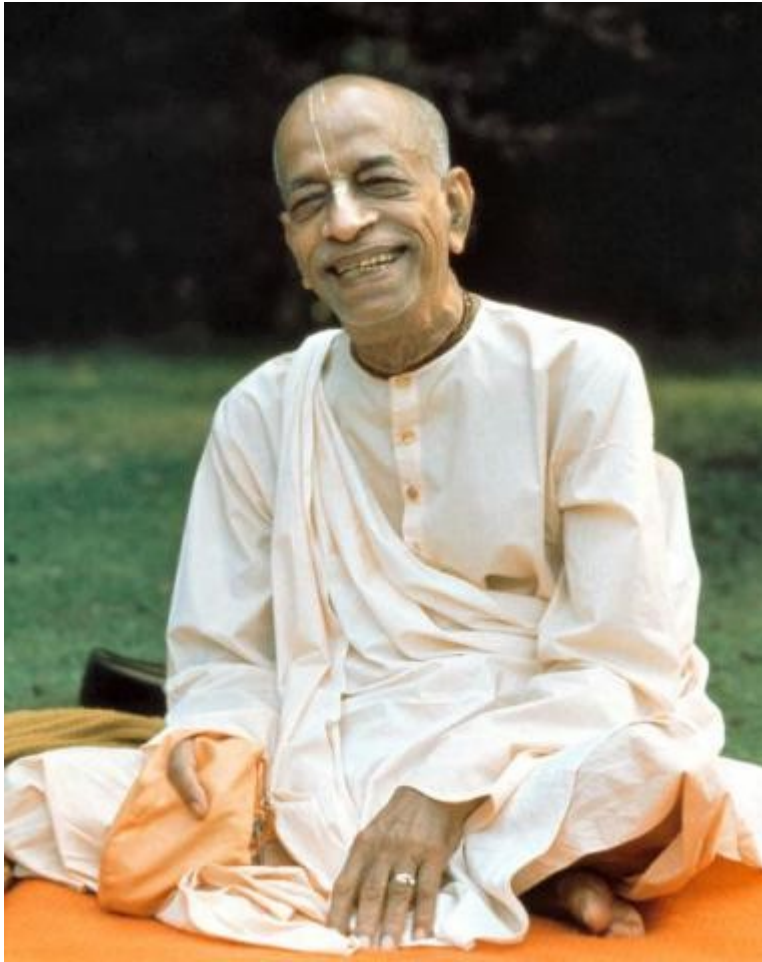




KRSNA CONSCIOUSNESS PARTY

VAISNAVIST LIBERATION FRONT

ISSUE 1



Morning Walk March 15, 1974, Vrndavana

Prabhupada: Arcye visnau [break] when it will teach military art, with tilaka, soldiers will, Hare Krsna, Hare Krsna, Hare Krsna (laughter) We want that. Marching with military band, Hare Krsna. You maintain this idea. Is it not good?

Hrdayananda: Yes, Prabhupada.

Prabhupada: When there will be military march of Krsna conscious soldiers. Anyone who does not believe in Krsna, Blam! (laughter) Yes. The same process as the Mohammedans did, with sword and Koran, we'll have to do that. Do you believe in Krsna or not? No, sir. Blam! Finished. (laughter, Prabhupada laughs) What do you think, Madhudvisa Maharaja? Is that all right?

Madhudvisa: Yes.

Prabhupada: (laughing) What these communists can do? We can do better than them. We can kill many communists like that. (laughter) Then it will be

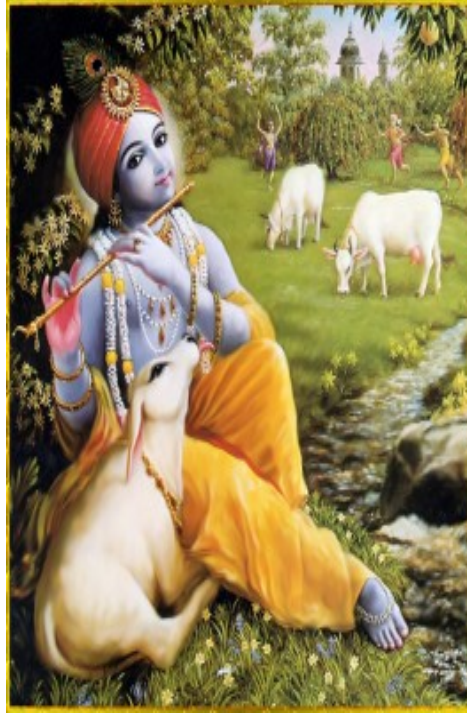
counteraction of communist movement. And you think like that. Why you are sitting idly, no employment? Come on to the field! Take this plow! Take this bull. Go on working. Why you are sitting idly? This is Krsna consciousness movement. Nobody should be allowed to sit down and sleep.

CONTENTS

I. THEORY

II. PRACTICAL

III. Research (Non-KCP Articles)



HARE KRSNA HARE KRSNA KRSNA KRSNA HARE HARE HARE RAMA HARE RAMA RAMA
RAMA HARE HARE



हरे कृष्ण हरे कृष्ण
कृष्ण कृष्ण हरे हरे
हरे राम हरे राम
राम राम हरे हरे



I. THEORY

Ideology, organization and structure

SPIRITUAL COMMUNISM

SRILA PRABHUPADA



In 1971, during his historic visit to the Soviet Union, Srila Prabhupada was introduced to Professor Grigoriy Kotovsky, head of the India Department at the U.S.S.R. Academy of Sciences and chairman of the Indian studies department at the University of Moscow. As they sat informally in Dr. Kotovsky's office, the spiritual leader and the communist scholar vigorously discussed topics of mutual concern, and Srila Prabhupada proposed a radical reformation within modern communism.

Srila Prabhupada: The other day I was reading the paper, Moscow News. There was a Communist congress, and the President declared, "We are ready to take others' experience to improve." So I think the Vedic concept of socialism or communism will much improve the idea of communism. For example, in a

socialistic state the idea is that no one should starve; everyone must have his food. Similarly, in the Vedic concept of grhastha [householder] life it is recommended that a householder see that even a lizard or a snake living in his house should not starve. Even these lower creatures should be given food, and certainly all humans should. It is recommended that the grhastha, before taking his lunch, stand on the road and declare, "If anyone is still hungry, please come! Food is ready!" If there is no response, then the proprietor of the household takes his lunch. Modern society takes the people as a whole as the proprietor of a certain state, but the Vedic conception is isavasyam idam sarvam--everything is owned by isa, the supreme controller. Tena tyaktena bhunjithah--you may enjoy what is allotted to you by Him. Ma grdhah kasya svid dhanam: but do not encroach upon others' property. This is the Isopanisd--Veda. The same idea is explained in the different Puranas. There are many good concepts in the Vedic literature about communism. So I thought that these ideas should be distributed to your most thoughtful men. Therefore I was anxious to speak.

Prof. Kotovsky: It is interesting that here in our country there is now great interest in the history of old, old thought. From this point of view, our Institute translated into Russian and published many literary monuments of great Indian culture. You will be interested to discover that we published some of the Puranas and parts of the Ramayana. There are volumes in Russian of Mahabharata and also a second edition of Mahabharata, translated in full. We have also published the full translation of Manusmṛti with Sanskrit commentaries. Interest in these publications was so great that they sold out in a week. They are now completely out of stock. It was impossible to get them in the book market after a month. There is great interest among reading people here in Moscow and the U.S.S.R. toward ancient Vedic culture, and from this point of view we published many such books.

Srila Prabhupada: Among these Puranas, the Srimad-Bhagavatam is called the Maha-Purana.

Prof. Kotovsky: Maha-Purana.

Srila Prabhupada: Yes. We have translated the full text--first we present the original Sanskrit text, its transliteration, the English equivalent for each word, then the translation, and then a purport, or explanation of the verse. In this way, there are eighteen thousand verses in Srimad-Bhagavatam. We are translating everything literally. You can see. Each and every verse is being done like that for the whole Bhagavata Purana. The opinion of the acaryas, the great saintly sages who are the preachers of the Bhagavata philosophy, is nigama-kalpa-taror galitam phalam: this is the ripened fruit of the Vedic desire tree (Srimad-Bhagavatam 1.1.3). It is accepted by all the Indian scholars, and Lord Caitanya especially preached this Bhagavatam. So we have the complete Bhagavatam in its English translation. If you want to see it, I can show you.

Prof. Kotovsky: It seems to me that in the Moscow and Leningrad libraries we have nearly all the major texts of ancient Indian culture, beginning from the Vedas, the original texts in Sanskrit. For instance, in the Leningrad branch of our Institute there are six or eight editions of Manusmṛti. This Institute was founded in Imperial Russia in Leningrad, so in Leningrad we now have a branch of our Institute dealing mainly with the history of Asiatic culture. You will find here an account of what is being translated and what studies are being done on the history of Indian religion and also the state of Indian religion, Hinduism, in Hindu India today.

Srila Prabhupada: Hinduism is a very complex topic.

Prof. Kotovsky: Oh, yes. [They laugh.] Really, to my understanding, it is not a religion, from the European point of view; it is a way of life--religion, philosophy, a way of life, whatever you want.

Srila Prabhupada: This word Hindu is not a Sanskrit word. It was given by the Muhammadans. You know that there is a river, Indus, which in Sanskrit is called Sindhu. The Muhammadans pronounce s as h. Instead of Sindhu, they made it Hindu. So Hindu is a term that is not found in the Sanskrit

dictionary, but it has come into use. But the real cultural institution is called varnasrama. There are four varnas (social divisions)--brahmana, ksatriya, vaisya, and sudra--and four asramas (spiritual divisions)--brahmacarya, grhastha, vanaprastha, and sannyasa. According to the Vedic concept of life, unless people take to this system or institution of four varnas and four asramas, actually they do not become civilized human beings. One has to take this process of four divisions of social orders and four divisions of spiritual orders; that is called varnasrama. India's culture is based on this age-old Vedic system.

Prof. Kotovsky: Varnasrama.

Srila Prabhupada: Varnasrama. And in the Bhagavad-gita--perhaps you have read the Bhagavad-gita?

Prof. Kotovsky: Yes.

Srila Prabhupada: There, in the Bhagavad-gita (4.13), is the statement catur-varnyam maya srstam: this system was created by Visnu [God]. So since varnasrama is a creation of the Supreme, it cannot be changed. It is prevalent everywhere. It is like the sun. The sun is a creation of the Supreme. The sunshine is there in America, in Russia, and in India--everywhere. Similarly, this varnasrama system is prevalent everywhere in some form or another. Take, for example, the brahmanas, the most intelligent class of men. They are the brains of the society. The ksatriyas are the administrative class; then the vaisyas are the productive class, and the sudras are the worker class. These four classes of men are prevalent everywhere under different names. Because it is created by the original creator, so it is prevalent everywhere, varnasrama-dharma.

Prof. Kotovsky: It is interesting that in the opinion of some European and old Russian scholars, this varnasrama system is a later creation, and if you would read the old texts of Vedic literature, you would find a much more simple and agrarian society. It is the opinion of these scholars that

the varnasrama system was introduced in Indian society in the late age of the Vedic era but not from the beginning. And if you would analyze the old texts, you would find that in the old classical India it was not so prevalent.

Srila Prabhupada: As far as we are concerned, it is mentioned in the Bhagavad-gita. Catur-varnyam maya srstam. The Bhagavad-gita was spoken five thousand years ago, and in the Bhagavad-gita it is said, "This system of the Bhagavad-gita was spoken by Me to the sun-god." So if you take an estimation of that period, it comes to forty million years ago. Can the European scholars trace back history five thousand years? Can they go back forty million years? We have evidence that this varnasrama system has been current at least five thousand years. The varnasrama system is also mentioned in the Visnu Purana (3.8.9). Varnasramacaravata purusena parah puman. That is stated in the Visnu Purana. Varnasrama-dharma is not a phenomenon of a historical period calculated in the modern age. It is natural. In the Srimad-Bhagavatam the comparison is given that just as in the body there are four divisions--the brain division, the arms division, the belly division, and the leg division--so by nature's way these four divisions are existing in the social body. There exist a class of men who are considered the brain, a class of men who are considered the arms of the state, a class of men who are called the productive class, and so on. There is no need of tracing history; it is naturally existing from the day of creation.

Prof. Kotovsky: You have said that in any society there are four divisions, but they are not so easy to distinguish. For instance, one can group together different social classes and professional groups into four divisions in any society; there is no difficulty. The only difficulty is, for instance, in the socialistic society--in our country and other socialist societies--how you can distinguish the productive group from the workers.

Srila Prabhupada: For example, we belong to the intellectual class of men. This is a division.

Prof. Kotovsky: Intelligent class, brahmanas. And you can also put together all the intelligentsia in that department.

Srila Prabhupada: Yes.

Prof. Kotovsky: And then the administrative class.

Srila Prabhupada: Yes.

Prof. Kotovsky: But who are the vaisyas and sudras? That is the difficulty. Because all others are workers--factory workers, collective farm workers, and so on. So from this point of view there is a great distinction, in my opinion, between socialist society and all societies preceding socialism, because in modern Western society you can group all social and professional classes in these particular class divisions--brahmanas, ksatriyas, vaisyas, and sudras: intellectuals, productive class, owners of the productive system (factory owners, for instance), and menial workers. But here you have no vaisyas because you have administrative staffs in factories, and you can call them ksatriyas, and then there are the sudras, the workers themselves, but no intermediate class.

Srila Prabhupada: That is stated. Kalau sudra-sambhavah. In this age practically all men are sudras. But if there are simply sudras, the social order will be disturbed. In spite of your state of sudras, the brahmana is found here, and that is necessary. If you do not divide the social order in such a way, there will be chaos. That is the scientific estimation of the Vedas. You may belong to the sudra class, but to maintain social order you have to train some of the sudras to become brahmanas. Society cannot depend on sudras. Nor can you depend on the brahmanas. To fulfill the necessities of your body, there must be a brain, arms, a stomach, and legs. The legs, the brain, and the arms are all required for cooperation to fulfill the mission of the whole body. So in any society you can see that unless there are these four divisions, there will be chaos. It will not work properly.

It will be maya, and there will be disturbances. The brain must be there, but at the present moment there is a scarcity of brains. I am not talking of your state or my state; I am taking the world as a whole. Formerly the Indian administration was a monarchy. For example, Maharaja Pariksit was a ksatriya king. Just before his death, he renounced his royal order. He came to the forest to hear about self-realization. If you want to maintain the peace and prosperity of the whole world society, you must create a very intelligent class of men, a class of men expert in administration, a class of men expert in production, and a class of men to work. That is required; you cannot avoid it. That is the Vedic conception, mukha-bahuru-pada jah (Srimad-Bhagavatam 11.17.13). Mukha means "the face," bahu means "the arms," uru means "the waist," and pada, "the legs." Whether you take this state or that state, unless there is a smooth, systematic establishment of these four orders of life, the state or society will not run very smoothly.

Prof. Kotovsky: Generally it seems to me that this whole varnasrama system to some extent created a natural division of labor in the ancient society. But now division of labor among people in any society is much more complicated and sophisticated. So it is very confusing to group them into four classes.

Srila Prabhupada: Confusion has come to exist because in India, at a later day, the son of a brahmana, without having the brahminical qualifications, claimed to be a brahmana; and others, out of superstition or a traditional way, accepted him as a brahmana. Therefore the Indian social order was disrupted. But in our Krsna consciousness movement we are training brahmanas everywhere, because the world needs the brain of a brahmana. Although Maharaja Pariksit was a monarch, he had a body of brahmanas and learned sages to consult, an advisory body. It is not that the monarchs were independent. In history it is found that if some of the monarchs were not in order, they were dethroned by the brahminical advisory council. Although the brahmanas did not take part in politics, they would advise the monarch how to execute the royal function. This is not too far in the past. How long ago was Asoka?

Prof. Kotovsky: That would be equal to what we call, in our terminology, ancient and medieval India.

Srila Prabhupada: Yes.

Prof. Kotovsky: In old and feudal India--you are right--it was very open, and the major part of the high administrative staff in the legislative department were brahmanas. Even in the Mogul era there were brahmanas to advise the Muslim emperors and administrators.

Srila Prabhupada: That is a fact--the brahmanas were accepted. They formed the advisory committee of the king. For example, Candragupta, the Hindu king, was in the age of Alexander the Great. Just before Candragupta, Alexander the Great went from Greece into India and conquered a portion. When Candragupta became emperor, he had Canakya as his prime minister. Perhaps you have heard this name Canakya?

Prof. Kotovsky: Yes.

Srila Prabhupada: Yes, he was a great brahmana politician, and it is by his name that the quarter of New Delhi where all the foreign embassies are grouped together is called Canakya Puri. Canakya Pandita was a great politician and brahmana. He was vastly learned. His moral instructions are still valuable. In India, schoolchildren are taught Canakya Pandita's instructions. Although he was the prime minister, Canakya Pandita maintained his brahmana spirit; he did not accept any salary. If a brahmana accepts a salary, it is understood that he has become a dog. That is stated in the Srimad-Bhagavatam. He can advise, but he cannot accept employment. So Canakya Pandita was living in a cottage, but he was actually the prime minister. This brahminical culture and the brahminical brain is the standard of Vedic civilization. The Manu-smṛti is an example of the standard of brahminical culture. You cannot trace out from history when the Manu-smṛti was written, but it is considered so perfect that it is the Hindu law. There is no need for the legislature to pass a new law daily to

adjust social order. The law given by Manu is so perfect that it can be applicable for all time. It is stated in Sanskrit to be tri-kaladau, which means "good for the past, present, and future."

Prof. Kotovsky: I am sorry to interrupt you, but to my knowledge all of Indian society in the second half of the eighteenth century was, by order of the British administration, under a law divergent from Hindu law. There was a lot of change. The actual Hindu law that was used by the Hindus was quite different from the original Manu-smṛti.

Srila Prabhupada: They have now made changes. Even our late Pandit Jawaharlal Nehru introduced his own Hindu code. He introduced the right of divorce in marriage, but this was not in the Manu-saṁhita. There are so many things they have changed, but before this modern age the whole human society was governed by the Manu-smṛti. Strictly speaking, modern Hindus are not strictly following the Hindu scriptures. But our point is not to try to bring back the old type of Hindu society. That is impossible. Our idea is to take the best ideas from the original idea. For example, in the Śrīmad-Bhāgavatam there is a description of the communist idea. It is described to Maharaja Yudhiṣṭhira. If there is something good, a good experience, why shouldn't you adopt it? That is our point of view. Besides that, modern civilization is missing one all-important point--the aim of human life. Scientifically, the aim of human life is self-realization, atma-tattva. It is said that unless the members of human society come to the point of self-realization, they are defeated in whatever they do. Actually it is happening in modern society, despite all economic advancement and other advancement: instead of keeping peace and tranquillity, they are fighting--individually, socially, politically, and nationally. If we think about it in a cool-headed way, we can see that in spite of much improvement in many branches of knowledge, we are keeping the same mentality that is visible in the lower animal society. Our conclusion, according to the Śrīmad-Bhāgavatam, is that this human body is not meant for working hard for sense gratification. But people do not know anything beyond that. They do not know about the next life. There is no scientific department of knowledge to study what happens after this body is finished. That is a great department of knowledge.

In the Bhagavad-gita (2.13) it is said, dehino 'smin yatha-dehe. Deha means "this body." Dehinah means "the one who owns this body." Dehino 'smin yatha dehe kaumaram yauvanam jara. The dehi, the owner of the body, is within, and the body is changing from one form to another. The child has a certain type of body that changes to another type when he is older. But the owner of the body still exists throughout. Similarly, when this body is completely changed, we accept another body. People do not understand this. We are accepting different bodies, even in this life, from babyhood to childhood to boyhood to youth. That is a fact--everyone knows it. I was a child, but that childhood body is no more. I have a different body now. What is the difficulty in understanding that when this body will be no more, then I will have to accept another body? It is a great science.

Prof. Kotovsky: As you know, there are two quite opposite approaches to this problem. The approach is slightly different according to different religions, but at the same time, any religion recognizes and searches for the change-of-place experience, or transmigration of spirit. In Christian religion, in Judaism, in...

Srila Prabhupada: I am not talking religions with you. I am talking science and philosophy. One religion may accept one way; that is not our concern. We are concerned with the point that if the owner of the body is permanent in spite of different changes of body, there should be no difficulty in understanding that when this body changes entirely, the owner of the body will have another body.

Prof. Kotovsky: Another approach is that there is no separation. There are no two phenomena--the body and the owner of the body are the same.

Srila Prabhupada [emphatically]: No.

Prof. Kotovsky: When the body dies, the owner also dies.

Srila Prabhupada: No, no. But why is there no department of knowledge in

the university to study this fact scientifically? That is my proposition-- they are lacking. It may be as you say or it may be as I say, but there must be a department of knowledge to study this. Recently a cardiologist in Toronto, a doctor, has accepted that there is a soul. I had some correspondence with him, and he strongly believes that there is a soul. So there is another point of view, but our process is to accept knowledge from authority. We have Krsna's statement on this subject, and He is authoritative. Krsna is accepted as the authority by all the acaryas. The Bhagavad-gita is accepted by scholarly and philosophical circles all over the world. Krsna says:

dehino	'smin	yatha	dehe
kaumaram		yauvanam	jara
tatha			dehantara-praptir
dhiras	tatra	na	muhyati

"Just as the soul gives up the childhood body and comes to the boyhood body and then to youth, the soul also gives up this body and accepts another body." (Bg. 2.13) This statement is given by Krsna, the greatest authority according to our tradition of knowledge. We accept such a statement without argument. That is the way of Vedic understanding.

Prof. Kotovsky: The difficulty is that our approach is that we do not believe in anything without argument. We can believe only things based on argument.

Srila Prabhupada: Yes, that is allowed. That is stated in the Bhagavad-gita (4.34). Tad viddhi pranipatena pariprasnena sevaya. Pariprasna, argument, is allowed--but not in the challenging spirit, but rather with the spirit to understand. Argument is not denied. But as far as Vedic statements are concerned, they are infallible, and the scholars of the Vedas accept them in that way. For example, cow dung is the stool of an animal. Now, the Vedic statement is that as soon as you touch the stool of any animal--even if you touch your own stool--you are impure and have to purify yourself by taking a bath. According to the Hindu system, after evacuating one has to take a bath.

Prof. Kotovsky: That is quite understandable hygienic knowledge.

Srila Prabhupada: Yes.

Prof. Kotovsky: Yes, that is right.

Srila Prabhupada: But in another place it is stated that cow dung, although the stool of an animal, is pure. Even if you apply it to an impure place, that place becomes purified. This is superficially contradictory. In one place it is said that the stool of an animal is impure and as soon as you touch it you have to be purified, and in another place it says that cow dung is pure. According to our knowledge, it is contradictory--but still it is accepted by those who are followers of the Vedas. And the fact is that if you analyze cow dung, you will find that it contains all antiseptic properties.

Prof. Kotovsky: This I don't know.

Srila Prabhupada: Yes, one professor in a medical college analyzed it, and he found it full of antiseptic properties. So Vedic statements, even if found contradictory, if analyzed scrutinizingly will prove correct. There may be an exception. But it is accepted, and when scientifically analyzed and examined, it is found to be correct.

Prof. Kotovsky: Yes, if you analyze from the scientific point of view, that is right.

Srila Prabhupada: There are other instances--for example, the conchshell. The conchshell is the bone of an animal, and according to Vedic instruction if you touch the bone of an animal you become impure and have to take a bath. But this conchshell is kept in the Deity room, because it is accepted as pure by the Vedas. My point is that we accept Vedic laws without argument. That is the principle followed by scholars. If you can

substantiate your statements by quotations from the Vedas, then they are accepted. You are not required to substantiate them in other ways. There are different kinds of pramanas, or evidences. Proof by Vedic quotation is called sruti-pramana. As in the legal court if you can give statements from the law book your statement is accepted, so all statements you give, if supported by sruti-pramanas, are accepted by scholars. I think you know the Vedas are known as srutis.

Prof. Kotovsky: Yes.

Srila

Prabhupada:

sruti-smrti-puranadi-
pancaratras-vidhim
aikantiki
utpatayaiva

harer

vina
bhaktir
kalpate

(Brahma-yamala)

Any system we accept must be supported by evidences of sruti, smrti, the Puranas, and Pancaratras. That which is not proved by these pramanas is a disturbance.

Prof. Kotovsky: Could I just say one thing? What is in the Vedas could also have been proved in a scientific way. Today, suppose there is a scientific laboratory. What is said by that lab is true. That it is true you accept, without going into the propriety of it. Suppose you have a scientific workshop or institution; if this workshop or scientific institution says, "This is not good," the general body will take it for granted: "Yes. The scientific body has said so, so it is understood."

Srila Prabhupada: Similarly, Vedic authoritative statements are accepted by the acaryas [great teachers]. India is governed by the acaryas--Ramanujacarya, Madhvacarya, Sankaracarya. They accept the Vedas, and their followers accept them. The benefit is that I do not waste my time to research whether cow dung is pure or impure; rather, because it is stated

in the Vedas to be pure, I accept it. I save my time by accepting the sruti-pramana. In that way there are different statements in the Vedas for sociology and politics or anything, for veda means "knowledge."

sarvasya	caham	hrdi	sannivisto		
mattah	smrtir	jnanam	apohanam	ca	
vedaish	ca	sarvair	aham	eva	vedyo
vedanta-krd		veda-vid		eva	caham

(Bg. 15.15)

Prof. Kotovsky: May I put one question to you? Have you many branches of your society in the world?

Srila Prabhupada: Yes.

Prof. Kotovsky: Where is your main center, and where are the branches of the Krsna consciousness society?

Srila Prabhupada: Of course, I have over sixty-five branches. accepted the principles. Just like these boys. [Srila Prabhupada points to his two secretaries.]

Prof. Kotovsky: But does that mean that these students abstain from normal Western, European universities? For instance, can a normal student from one of the various universities who is attending lectures in the normal way also be initiated and admitted to your community?

Srila Prabhupada: If you want to live in our community and be initiated, we welcome you. If not, come try to understand our philosophy, read our books--there are so many books, magazines, questions, and answers. Try to understand the philosophy. It is not that all of a sudden a student comes and becomes our disciple. He first of all comes, associates, and tries to understand. We do not canvass. He voluntarily says that he wants to be a

disciple.

Prof. Kotovsky: What happens if, for instance, one is not a student but a young worker or the young son of a farmer? Would he renounce his whole life and join your community in a given center? How would he maintain himself in his day-to-day life, in material life?

Srila Prabhupada: As I told you, this propaganda is meant for creating brahmanas all over the world, because the brahmana element is lacking. One who seriously comes to us has to become a brahmana, so he should adopt the occupation of a brahmana and give up the occupation of a ksatriya or sudra. But if one wants to keep his profession and also at the same time understand our movement, that is allowed. We have many professors following our movement. There is Howard Wheeler, a professor at Ohio State University. He is my disciple. He is continuing with his professorship, but almost all the money he is getting he is spending for this Krsna consciousness. Grhasthas, those who are in householder life outside, are expected to contribute fifty percent of their income for our society, keep twenty-five percent for family, and keep twenty-five percent for personal emergencies. But Lord Caitanya Mahaprabhu teaches that it does not matter whether one is a grhastha (householder), or in the renounced order, or a brahmana, or a sudra. Lord Caitanya says, "Anyone who understands the science of Krsna becomes My spiritual master." The actual words in Bengali are kiba vipra, kiba nyasi, sudra kene naya. Do you understand a little Bengali?

Prof. Kotovsky: A little.

Srila Prabhupada: Yes, as a vibration. Yei krsna-tattva-vetta, sei 'guru' haya. "Anyone who understands the science of Krsna can become a spiritual master." (Caitanya-caritamrta, Madhya 8.128)

Prof. Kotovsky: But by creating brahmanas from different social classes of society, you deny the old prescription of the Hindu scriptures.

Srila Prabhupada: No, I establish it.

Prof. Kotovsky: According to all scriptures--the Puranas, etc.--every member of one of these four classes of varnas has to be born within it.

Srila Prabhupada: No, no, no, no.

Prof. Kotovsky: That is the foundation of all the varnas...

Srila Prabhupada: No, no. I am sorry.

Prof. Kotovsky: The foundation of all the varnas...

Srila Prabhupada: You have spoken incorrectly. With great respect I beg to submit that you are not speaking correctly. In the Bhagavad-gita (4.13) it is stated, *catur-varnyam maya-srstam guna-karma-vibhagasah*. "These four orders of brahmanas, ksatriyas, vaisyas, and sudras were created by Me according to quality and work." There is no mention of birth.

Prof. Kotovsky: I agree with you that this is the addition of later brahmanas who tried to perpetuate these qualities.

Srila Prabhupada: That has killed the Indian culture. Otherwise there would have been no necessity of the division of part of India into Pakistan. Not only that, but from the historical point of view this whole planet was Bharata-varsa, and it was controlled by one flag up to the time of Maharaja Pariksit. Then it gradually separated. This is history. Lately they have separated Pakistan. So Bharata-varsa is now crippled into a small piece of land. Otherwise, according to Vedic scripture, this whole planet is called Bharata-varsa. Formerly it was named Ilavṛta-varsa. But since Emperor Bharata ruled this planet, it is called Bharata-varsa. So this culture, Kṛṣṇa consciousness, was always existent. Consider any religion--Christian,

Muhammadan, Jewish. They are at most two to three thousand years old. But you cannot trace out the beginning of this Vedic scripture. It is therefore called sanatana, eternal. This culture is for this whole human society. It is not a religious faith. Religious faith you can change, but real dharma you cannot change. Try to understand Krsna. In the Bhagavad-gita (18.66) He says, *sarva-dharman parityajya mam ekam saranam vraja*: "Give up all other forms of religion and just surrender to Me." That is real knowledge--to surrender to the Supreme. You or I--anyone--is surrendered to someone. That is a fact. Our life is by surrender, is it not? Do you disagree with this point?

Prof. Kotovsky: To some extent you surrender.

Srila Prabhupada: Yes, to the full extent.

Prof. Kotovsky: You have to surrender to the society, for instance. To the whole people.

Srila Prabhupada: Yes, to the whole people, or to the state or to the king or the government or whatever you say. This surrender must be there.

Prof. Kotovsky: The only difficulty is that we cannot half surrender to a government or a king. The principal difference is of surrender to a king, to a person, or to the society.

Srila Prabhupada: No, that is only a change of color. But the principle of surrender is there. Whether you surrender to monarchy, democracy, aristocracy, or dictatorship, you have to surrender; that is a fact. Without surrender there is no life. It is not possible. So we are educating people to surrender to the Supreme, wherefrom you get all protection, just as Krsna says (*sarva-dharman parityajya mam ekam saranam vraja*). No one can say, "No, I am not surrendered to anyone." Not a single person. The difference is where he surrenders. The ultimate surrendering object is Krsna. Therefore in the Bhagavad-gita (7.19) Krsna says, *bahunam janmanam*

ante jnanavan mam prapadyate: "After surrendering to so many things birth after birth, when one is factually wise he surrenders unto Me." Vasudevah sarvam iti sa mahatma sudurlabhah: "Such a mahatma is very rare."

Prof. Kotovsky: But at the same time it seems to me that surrender is to be accompanied by revolt. The history of mankind has proved that mankind has developed only by revolt against some kind of surrender. In the medieval age there was the French Revolution. It was revolt against surrender. But this revolution itself was surrender to the rank and file of the people. You are agreed?

Srila Prabhupada: Yes.

Prof. Kotovsky: So it is not enough to come to a full stop. Surrender is to be accompanied with revolt against some and surrender to other people.

Srila Prabhupada: But the surrender will be fully stopped when it is surrender to Krsna.

Prof. Kotovsky: Ah, ah.

Srila Prabhupada: That is full stop--no more surrender. Any other surrender you have to change by revolution. But when you come to Krsna, then it is sufficient. You are satisfied. I'll give you an example: a child is crying, and people move him from one lap to another. Oh, he does not stop. But as soon as the baby comes to the lap of his mother...

Prof. Kotovsky: It stops.

Srila Prabhupada: Yes, full satisfaction. So this surrender, these changes, will go on in different categories. But the sum total of all this surrender is surrender to maya. Therefore, in the Bhagavad-gita it is said that this surrender, neglecting Krsna, is all maya. Either you surrender to this or

to that, but final surrender is surrender to Krsna; then you will be happy. The process of surrender is there, but surrender to Krsna keeps one quite satisfied, transcendently.

Prof. Kotovsky: Haven't you come across hostile attitudes to your teachings from orthodox Hindus or brahmanas in India?

Srila Prabhupada: We have subdued them.

Prof. Kotovsky: Ah.

Srila Prabhupada: Any orthodox Hindu may come and challenge, but we have our weapons--the Vedic literatures. So no one has come. Even Christian priests in America love me. They say, "These boys are American, Christian, Jewish, and now they are so much after God. But we could not deliver them." They are admitting it. Their fathers and their parents come to me, offer their obeisances, and say, "Swamiji, it is our great fortune that you have come here to teach God consciousness." So on the contrary, I have been well received. In India also, since you inquired of India, all other sects are admitting that before me many kinds of svamis went to the Western countries, but they could not convert even a single person to Krsna consciousness. They are admitting that. As far as I am concerned, I don't take any credit, but I am confident that because I am presenting the Vedic knowledge as it is, without adulteration, it is being effective. That is my confidence. If you have the right medicine and you administer it to a patient, you must be sure that he will be cured.

Prof. Kotovsky: How many out of your one thousand disciples do you have in India itself? How many of your community do you have in India?

Srila Prabhupada: In India?

Prof. Kotovsky: Yes.

Srila Prabhupada: In India there are many Krsna conscious persons--hundreds, thousands, millions. In India there is no question. There is not a single Hindu who is not Krsna conscious.

Prof. Kotovsky: Yes, I understand.

Srila Prabhupada: Vaisnavas. This is called the Vaisnava cult. You have been in India, so as it is commonly known, there are many millions of Vaisnavas. For example, this gentleman [an Indian gentleman present] is the commander of Air India airlines. He is not my disciple, but he is a Vaisnava, Krsna conscious. Similarly, in India there are millions of Krsna conscious persons. There are even Muhammadans who are Krsna conscious. At Gorakhpur University there is a Muhammadan professor who is a great devotee of Lord Krsna. So this is natural. It is said in the Caitanya-caritamrta that Krsna consciousness is everywhere, in everyone's heart. It simply has to be awakened by this process. That is all. It is there in your heart also. It is not that it is foreign to you. In everyone's heart there is Krsna consciousness. By this process we have to awaken it. It is just like the way the sun rises. It is not that all of a sudden the sun comes from nowhere. It is there, but it rises in the morning. Similarly, this Krsna consciousness is everywhere, but some way or another it is now covered. By this process it is reawakened and aroused by association.

Prof. Kotovsky: You came yesterday to Moscow. Have you seen something here in Moscow?

Srila Prabhupada: No, I am not very much interested in sight-seeing.

Prof. Kotovsky: But in any case, just to stay in an old-style hotel is not interesting--not many people to see. And you are leaving the day after tomorrow?

Srila Prabhupada: That is my program.

Prof. Kotovsky: You are leaving for the United States or for Europe?

Srila Prabhupada: Yes, for Europe. Paris. And we have two very big ceremonies in London and San Francisco. They are making arrangements for the Ratha-yatra Car Festival. This car festival is observed in Jagannatha Puri. You have been to Jagannatha Puri?

Prof. Kotovsky: Yes, the car festival has been held from immemorial times. A very old tradition. Huge cars.

Srila Prabhupada: Yes, and it has now been introduced in the Western countries in London and San Francisco, and gradually maybe we will introduce it in other countries also.

Prof. Kotovsky: In London there is a large Indian community.

Srila Prabhupada: No, no. This is organized by the Englishmen and Americans. The Indian communities in London and San Francisco are trying to become--you know the word? Sahib?

Prof. Kotovsky: [Laughs.] Westernized. [They both laugh.] A very great social anthropologist at the university has written something very interesting. He says there are two processes--the process of Westernization among brahmanas, mainly the upper class, and the process called Sanskritization, which is the process of adopting brahmana rituals, etc., by so-called lower classes, even untouchables. It is a very interesting process in India just now. But India's position, unfortunately, is problematic.

Srila Prabhupada: The difficulty is that India is nowhere. They are trying to imitate Western life, but from a materialistic or technical point of view, they are one hundred years back.

Prof. Kotovsky: Yes, that is right. But what to do for India?

Srila Prabhupada: There is one thing I am experiencing. If India's spiritual asset is distributed, that will increase India's honor. Because everywhere I go, people still adore Indian culture. If this treasure-house of India's spiritual knowledge is properly distributed, at least people outside of India will understand that they are getting something from India.

Prof. Kotovsky: Of course, you're right. The Indian cultural heritage is to be made known everywhere. But at the same time, in what way would this benefit the Indian masses themselves? They are sitting in India, and they have nothing to gain from the spreading of the Indian cultural heritage all over the world. Indian villages have to have fertilizers, tractors, etc.

Srila Prabhupada: Yes, we do not object to that.

Prof. Kotovsky: Yes, I don't think you can object, but at the same time, something has to be done in India. One may call it Westernization, but this introduction to an industrial technological revolution is needed in all fields of Indian life--agriculture, industry, etc.

Srila Prabhupada: Arjuna, before understanding the Bhagavad-gita, was a fighter, and after understanding the Bhagavad-gita he remained a fighter. So we don't want to change the position. For example, you are a respectable professor, a teacher. We don't say that you must change your position. We have come to convince you about our philosophy. That is all. Arjuna was refusing to fight. "Krsna, I don't want to kill my relatives. I do not want this kingdom." But he was taught the Bhagavad-gita, and at the end when Krsna inquired, "What is your decision now?" he said, *karisye vacanam tava*--"Yes, I shall act as You say." (Bg. 18.72) That means that his consciousness changed. He was a fighter, and he remained a fighter, but he changed his consciousness. We want that. We don't want to disturb the

present condition of society. We are not against technology. No, but we try to make one understand this Krsna consciousness. That is our program.

Prof. Kotovsky: Of course, at the same time the final goal of any consciousness is to change the society--to make it a better society.

Srila Prabhupada: That is automatic.

Prof. Kotovsky: I am not really so happy that the ultimate goal is not to disturb society, because in modern society there are many things to be changed through consciousness.

Srila Prabhupada: That preliminary change is to follow rules and regulations of austerity. For example, don't take intoxicants.

Prof. Kotovsky: No indulging in intoxicants--simplicity, etc.

Srila Prabhupada: So if one takes to this process...

Prof. Kotovsky: Then the others will come automatically.

Srila Prabhupada: One's whole life will change, because these four things--illicit sex life, intoxicants, meat-eating and gambling--are very great impediments to social improvement.

Prof. Kotovsky: That will automatically make life simpler, because a person who does not indulge in illicit sex, intoxicants, and such other things has to lead a comparatively simple life.

Srila Prabhupada: The other day I was speaking in Bombay with a respectable gentleman. I was telling him that Krsna says:

mam

hi

partha

vyapasritya

ye	'pi	syuh	papa-yonayah
striyo	vaisyas	tatha	sudras
te	'pi	yanti	param
			gatim

"Even those who are lowborn [papa-yonayah]--stri, vaisyas, and sudras--are also included by accepting Me. By accepting My shelter they are also elevated to the transcendental position." (Bg. 9.32) Now why have the higher classes of Hindu society neglected this injunction of the Bhagavad-gita? Suppose one is papa-yonayah, lowborn. Krsna says that he can be "elevated to the transcendental position if he accepts Me." Why wasn't this message propagated by the higher class of people so that the so-called lowborn could be elevated? Why did they reject them? The result was that instead of accepting the Muhammadans, the Indians rejected them, and now they are partitioned off. They have become eternal enemies of India. So for the first time we are trying to elevate persons to the higher position of Krsna consciousness, even if one is lowborn. Because the soul is pure. In the Vedas it is said that the soul is untouched by any material contamination; it is simply temporarily covered. This covering should be removed. Then one becomes pure. That is the mission of human life--to uncover ourselves from this material environment, come to spiritual understanding, and surrender to Krsna. Then life is perfect.

PLATFORM OF THE KRSNA CONSCIOUSNESS PARTY

1. Establishment of a true Aryan society

As stated in the Bhagavad-gita As It Is “Aryan” or an “Aryan society” has nothing to do with race. Unfairly, the Third Reich appropriated this word to refer to a specific racial phenotype. Whereas, the body is a material concept we take on different bodies like we change clothes. We are not the body but we are a spirit soul full of transcendental bliss and knowledge. A true Aryan society is one based upon the spiritual principles of Krsna Consciousness not upon material concepts. Hence, it is said anyone who says his nation is best or his race is best is akin to a lower animal like an ass.

2. Spiritual transhumanism

Instead of basing conscious evolution of humankind on things such as social Darwinism, eugenics, and other material concepts we base our transformation upon Bhakti-yoga, or controlling the senses in devotion to God(Krsna). When we realize our true position in life we awake and if we are truly fortunate souls we can become candidates for liberation. As well, following the spiritual practice of Krsna Consciousness allows us to operate on a level higher than the bulk of humanity focused on the animal consciousness of mating, eating, sleeping and defending. This spiritual practice is universal and open to all regardless of class, nation, race, sex, etc.

3. Spiritual Communism

As Communism in essence means freedom from the state, persecution, economic egalitarianism and happiness for rich and poor we focus our political platform upon Communism as espoused by Karl Marx. However, the difference being instead of focusing upon atheistic materialism we focus upon Vaisnavism, the worship of Vishnu(Krishna being the the original incarnation of all even MahaVishnu). In this Age of Kali Yuga there will be unfair taxation, people toiling like asses for meager earnings, political

leaders being morally bankrupt and corrupt and other horrors. This spiritual Communism we promote stands in opposition to not only the economic unfairness of the bourgeois but also the atheistic ignorant lifestyle of most people today. Freeing them ultimately from the bondage of material contamination through Krsna, for only through Krsna are we liberated.

4. Martial training

It is said that any personal aggressors especially against the lotus feet of the devotees of the Lord must be defended against. Hence, there is requirement to protect the Brahmin caste and the devotees of the Lord from harm. Modern wars reflect aggression only for self-serving leaders.

5. Spreading the Hare Krsna mantra, devotional literature and prasadam

If all else fails nothing is more important in this day and age than chanting the 16 word mahamantra: Hare Krsna Hare Krsna Krsna Krsna Hare Hare Rama Hare Rama Rama Rama Hare Hare. And spreading it to others to alleviate their material suffering. In this way we draw inspiration from the International Society for Krishna Consciousness. We have no direct ties to ISKCON but we draw upon Srila Prabhupada's mercy and offer all glories to his lotus feet as the spiritual master is a bona fide representative of Lord Sri Krsna.

ORGANIZATIONAL STRUCTURE: CELLS OR LONE WOLF

There is often a discussion amongst various religious and political organizations paramilitary or otherwise on how to organize a group of individuals together. Primarily, what is seen to be most effective is a network of cells. A leaderless sort of resistance. However, the resistance of the KCON soldiers must be cultured and directed in accordance to the Vedas above all else. Primarily, ISKCON and other Vaisnavist groups are not martial in nature. They are Brahmin caste. One such example of a martial KCON organization is the internationally based New Bahir Mandir.

The Krsna Consciousness Party has two modus operandi: (1) cells, and (2) lone wolves. Firstly, let us discuss the former then we shall discuss the latter. The best way to operate a cell is as a clandestine resistance fighter group of organized individuals. Such an organizational structure of a network of cells can more effectively resist law enforcement and infiltration by other such opposing groups or individuals. A cell should not necessarily be large. The members of a cell should only be known to one another; hence should one of the members be apprehended and interrogated then they will not be able to give away the identities of the higher-ranking individuals. There also be "sleeper cells" which is a group that lies dormant until needed to be pulled into action. The construction of well-hidden, clandestine sleeper cells should be undertaken. Hence, when the time is ripe for revolutionary action they will be ready is a topmost goal. At the lowest-level a cell should consist of 3 individuals, with self-criticism undertaken to *bond* with the KCP. The most effective example in recent times is that of the Viet Cong resisting the NATO invasion of Vietnam. The approach to resistance was two-fold: political and military.

The political struggle consists of three things: 1) propaganda, indoctrination and other organizational measures to totally mobilize and inspire the fighting units and civilians. Raising the morale of your own troops and recruiting more freedom fighters. 2) Subversion, converting, and propaganda to encourage disrupt, cause defection, and lowered morale and such against the enemy. 3) the creation/manipulation of front groups, and sympathizers in order to disrupt the enemy. Who is the enemy? The Western demonic governments filled with impersonalism and voidism. As Sri Kalki will lop off the heads of demons so to will we destroy them. If they do not accept our KCON movement then let them be monkeys on a stick.

These are the more conventional tactics of the intelligence operation

of our cells. The secondary aspect is one of a paramilitary nature. This will involve urban operations, guerrilla warfare and generally taking the “offensive” against our enemy. All of these methods will be discussed further on in the zine. For now it is important to shed light on how we shall organize ourselves.

Within cells there should be some form of hierarchy and security. Security is obvious. Do you really want to be recruiting your local federal agent who is investigating cults and terrorist groups? Loose lips sink ships. Hence, it is important to keep individuals on a need to know basis. And those in the know will be taught to know when to talk and when to shut up. Hierarchy should be militarized. Leadership should go up the ladder so to speak. In our system we have the **CADET** who is the lowest-ranking member, hence little to no important information should be relayed to these individuals. Whence, they have earned some trust and have some deeds under their belt then they can be promoted to **CADET SUPERIOR**. Within the cell the Cadet Superiors lead the Cadets. And the overall leader of the cell is the **GENERAL SECRETARY**. “General Secretaries” of a cell can take direction from a high-tier member of the KCP. Primarily, the focus is on leaderless resistance as to be hard to trace.

Lone wolves can operate on a similar level as cell. Being a “one-man army” in a sense. Lone wolves if they have contact with the KCP can take direction and training from a high-tier associate. But primarily the onus is on them to train themselves and carry out their own actions. Directed and motivated by the writings of the KCP. Perhaps eventually forming their own cell.

And lastly, let the battle begin!



HARE KRSNA!

TRAINING THE KCON SOLDIER

A) OPERATIONAL SECURITY

Security is tantamount to the functioning of the KCP. Security is everyone's responsibility no matter how low or high their position within the organization. A new recruit should adopt a "party name" a pseudonym in other words. One that is not based on any individual they know or traceable in any manner to the individual. And go by this name in dealings with the cell.

Loose lips sink ships. The classic military clique but one that is very wise. Do not discuss the KCP or KCP activities in public. This includes with friends, family and lovers. Do not openly admit to being a member. UNDER NO CIRCUMSTANCES DO YOU TALK!

Before you join or decide to associate with the KCP. Realize you are giving us your total allegiance. You may be many things, but first and foremost you are a soldier of the KCP. Any less is not good enough. It's our way or the highway. The prospect(s) of a prison sentence, execution, public humiliation, etc. are real. Are you tough enough?

B) PHYSICAL FITNESS

An important aspect of being a soldier is being physically fit. It is best to hold yourself to a fitness standard similar (or above) the minimum standard for police or military organizations. One should build conditioning via ruck sack marching, running, etc. and also build strength via strength training or bodybuilding routines. It is important for the KCON soldier to be strong, possess endurance and possess stamina. There are free manuals online which aim to train a person to the same level as the French Foreign Legion or special forces physically. These should be sought out and undertaken. Aim to go beyond the bare minimum.

C) FIREARMS AND WEAPONS

All soldiers should have a knowledge of small arms such as pistols, rifles, shotguns, etc. Even if one simply has knowledge of using bolt-action rifles. Preferably and ideally one should learn how to use semi-automatic or automatic firearms such as the AR-15 and also that of pistols such as a 9mm model. Be careful when buying firearms and rounds as many times a law will require registry, a course in firearm safety, etc. Modern forensics

can trace firearms easily. One way to confuse law enforcement here is to buy a common model firearm, file off the serial number and to modify a round by scraping it in some manner. Modifying the round in this manner makes it appear as if it was fired from a different barrel. If possible one should buy firearms under the table and pay in cash.

The soldier should also learn (and practice within their cell) combat with knives, batons, and other hand-held weapons. As well as a practical combat martial art such as Jujitsu or Krav Maga(employed by Israeli special forces). One should also learn “dirty fighting” techniques employed by street fighters. As in a real world life or death fight there is no rules. Rocks or wood or pipes picked off of the side of the road can be used as weapons in such a fight. Areas such as the groin, throat, solar plexus, eyes and ears can be struck. Areas such as the hair can be pulled. One should practice “iron fist” training. Eventually it can allow the soldier to break bricks with his bare hands. Now, imagine breaking a brick with your finger and compare it to what would happen if that same finger were inserted in the throat of an enemy combatant. Learning the pressure points, vital areas and joints of the body will aid in hand-to-hand combat as it will allow you to kill, maim and strike pain in your opponents all the more effectively.

D) INTERROGATION AND SURVIVAL ESCAPE RESISTANCE EVASION (SERE)

If you are captured, then your cell will deny all of knowledge of you. This is a security measure. You must put the organizational goals above your own personal goals.

Interrogations and such are designed to break you. Break you down in such a state you confess which leads to the arrest of your comrades. You may be subjected to torture, brainwashing techniques, physical or psychological abuse. But you must not break – the worse they can do is kill you. And a soldier who dies fighting for Krsna is rewarded. Do not be a coward.

The purpose of all those interrogation techniques is to get you to spill your guts. The best technique against interrogation is to simply NOT TALK. DENY DENY DENY DENY!

Do not sign any documents, do not admit to anything, do not discuss your personal beliefs or anything else. Do not give in to any idle threats by our enemy. We must at all times resist our enemy, firm to go to the grave if need be rather than give them any sort of leverage.



REMEMBER YOU ARE A SOLDIER IN KRSNA'S ARMY.

STAND TALL.

NO SURRENDER. NO QUARTER GIVEN.

E) NOT GETTING CAUGHT

In performing an operation the materials you need should be bought in cash, away from the area around your residence and should be bought in a disguise. Let us mundanely assume you are buying a variety of items which put together can seem suspicious to a degree. It is different to mix them with a variety of mundane harmless items. Hence, for purpose of explanation if you are buying a knife at a grocery store for an operation purchase it with groceries. So you are just cooking yourself a meal and needed a knife to help you with it. This is the sort of thing we mean here.

Clothing should be bought at a thrift store and should be at all times disposable. After it is used it should be burned and disposed of. Fibers from clothing and such are traceable. The same with foot wear. Buy disposable foot wear. It should be items you do not normally wear as to disguise yourself. An experienced person can tell a lot from your foot print, your height, bodyweight, etc. Tire marks left behind can be traced to your vehicle. When using a vehicle use a false license plate or other things to hide the license plate and do not violate any rules of traffic. Many criminals have been caught simply for a police officer pulling them over for a routine road check. If pulled over, do not panic. Do not act suspicious. A decision must be made whether or not it is worth it to kill or run from the police officer if things get hot.

Criminal profiling is not really an effective law enforcement means. Studies have shown that a profiler is no more adept at catching a criminal than the average university student guessing. However, a lot of habits or unconscious imprints can be left behind unknowingly. Hence you can perform self-hypnosis on yourself or otherwise lead the authorities to be looking for another individual. You can make things seem like a botched robbery or the work of a deranged pervert; disguise it such that it is not seen as a political or religious attack. Or, barring that an attack by another group ie Muslims, Neo-Nazis, gangs, etc.

Avoid leaving DNA evidence behind or fingerprints. Wear gloves, use rubbing alcohol and bleach to destroy DNA – or more effectively fire (DNA evidence is rarely found in arsons). Be careful to not leave behind hairs or bodily fluids. As for disguises, grow your hair long if it is normally short, grow a beard and then shave it after the operation, wear colored eye contacts, wear lifts to disguise your height, etc. The imagination is the limit. And

to some degree a natural-born actor will have an easier time with this. You can even disguise your voice via faking an accent or using vocabulary that is not normal for you. With handwritten notes be careful. It is best to write them with a dollar store pen or marker, with the non-dominant hand and in all capital blockprinted letters. Printed letters can similarly be traced to the printer. Buy a cheap garbage old model printer second-hand and then toss it out.

For IT security use GPG to encrypt plain text or images. An operating system such as Linux (TAILS is a recommended highly-secure OS for operations). And connect to the internet via the TOR browser bundle. An encrypted email such as ProtonMail or Hushmail can be employed. Hide your IP address. Do not mention anything too sensitive in emails relating to operations. DO NOT USE CELL PHONES TO DISCUSS OPERATIONS! Turn off the location settings (basically a GPS tracker). Cell phones can back up an unimaginable amount of data via cloud storage without your knowledge. Under no circumstances organize an operation via social media or cell phones. GPG provides fairly good security to encrypt messages, it would take a desktop computer millions of years to break it and can still take many years next to forever for a government computer to break. Do not use cyphers, secret alphabets or Pig Latin-esque messages. These Caesar cyphers are easily broken. Use top-rated encryption. To destroy data evidence use magnets and then crush and burn it. Or use a household microwave. In a sticky situation water may suffice but it is not fool proof; plus there could be a personal risk of electrocution pending on the equipment.

WHEN DEALING WITH POLICE . . .

YOU HAVE THE RIGHT . . .

- to be in a public place and to observe police activity.

IF THE POLICE STOP ANYONE . . .

- **STOP AND WATCH.**
- Write down officers' names, badge numbers, and car numbers. Sometimes it can be difficult for a third party to get close enough to an officer to record their information without needlessly escalating the encounter. **COPS CAN BE IDENTIFIED BY THE NUMBERS ON THEIR VEHICLES.**
- Write down the time, date, and place of the incident and all details as soon as possible.
- Ask if the person is being arrested, and if so, on what charge.
- Get witnesses' names and contact information.
- Try to get arrestees' names, but only if they are already known to the police.
- Document any injuries as soon as possible. Photograph them and prepare a medical report describing details of the injuries.

IF THE POLICE STOP YOU . . .

- Ask, "AM I FREE TO GO?" If not, you are being detained. If yes, walk away.
- Ask, "WHY ARE YOU DETAINING ME?" To stop you, the officer must have a "reasonable suspicion" to suspect your involvement in a specific crime (not just a guess or a stereotype).
- It is not a crime to be without ID. If you are being detained or issued a ticket, you may want to show ID to the cop because they can take you to the station to verify your identity.
- If a cop tries to search your car, your house, or your person, say repeatedly that you **DO NOT CONSENT TO THE SEARCH.** If in a car, do not open your trunk or door—by doing so you consent to a search of your property and of yourself. If at home, step outside and lock your door behind you so cops have no reason to enter your house. Ask to see the warrant and check for proper address, judge's signature, and what the warrant says the cops are searching for. Everything must be correct in a legal warrant. Otherwise, send the police away.
- The cops can do a "pat search" (search the exterior of one's clothing for weapons) during a detention for "officer safety reasons." They can't go into your pockets or bags without your consent. If you are arrested, they can search you and your possessions in great detail.
- **DO NOT RESIST PHYSICALLY.** Use your words and keep your cool. If officers violate your rights, don't let them provoke you into striking back. Wait until you are out of custody, then organize for justice.
- Police can arrest someone they believe is "interfering" with their actions. Maintain a reasonable distance, and if cops threaten to arrest you, **EXPLAIN THAT YOU DON'T INTEND TO INTERFERE, BUT YOU HAVE THE RIGHT TO OBSERVE THEIR ACTIONS.**

IF THE POLICE ARREST YOU . . .

- You may be handcuffed, searched, photographed, and fingerprinted.
- Say repeatedly, "I DON'T WANT TO TALK UNTIL MY LAWYER IS PRESENT." Even if your rights aren't read, refuse to talk until your lawyer/public defender arrives.
- Do not talk to inmates in jail about your case.
- If you're on probation/parole, tell your P.O. you've been arrested, but **NOTHING ELSE.**

REMEMBER

You have legal rights, but many police will not respect your rights.
BE CAREFUL—BE STREET SMART



Assembled by the
Crimethinc Police
Unwelcoming Committee
cwc
www.crimethinc.com

II. PRACTICAL

**OPERATIONS: PSYCHOLOGICAL,
POLITICAL AND MILITARY**

IN THE WOODS: ESTABLISHING A COMMUNE

Prior, to establishing a martial commune. The KCON soldiers should obtain military manuals on small arms such as automatic rifles (ie the AR-15), pistols, shotguns, etc. They should practice shooting via ranges. Often these ranges you do not even need a license to shoot these weapons. Which will be good practice nevertheless. If obtaining firearms is too difficult then similar weapons such as crossbows and bows can be employed. If one has the ability they can manufacture similar deadly arms such as zip guns, blowguns and even makeshift weapons (during the second world war many resistance fighters had to smith their own weapons).

If operating in enemy territory then a small base of operations (a "hide") can be set up for temporary usage. This will include knee high tents or tarps for sleeping. Noise discipline that is keeping noise to a minimum and employing hand signals in lieu of speaking. Light discipline should be employed at night. To this effect one should avoid smoking during night time operations and employ no white light. Use red light (LED headlamps can be obtained at many hardware stores selling camping equipment) with a camouflage blanket thrown over top. Personal radios with an ear-piece can be employed that allow the voice to be amplified even when whispering. Using such radios one should use proper voice procedure. And call signs to denote certain things. Never directly use your name or locations of anything. Use code words. The phonetic alphabet should be employed for clear speech.

A - ALPHA	N - NOVEMBER
B - BRAVO	O - OSCAR
C - CHARLIE	P - PAPA
D - DELTA	Q - QUEBEC
E - ECHO	R - ROMEO
F - FOXTROT	S - SIERRA
G - GOLF	T - TANGO
H - HOTEL	U - UNIFORM
I - INDIA	V - VICTOR
J - JULIET	W - WHISKEY
K - KILO	X - X-RAY
L - LIMA	Y - YANKEE
M - MIKE	Z - ZULU

In this hide, there should be security elements stationed at the 12 and 6'o clock. The 12 points towards the enemy location and the 6 is behind the 12. With a left and right flank on either side of the 12 and 6 forming a sort of "exploded cigar" or boat-like shape.

For security measures when someone is stepping through the 12 or 6 at night, the soldiers should employ some means of recognizing one another. A running password can be used that is 5 letters in length ie KNIFE. When confronted with an unknown person the 12 or 6 would enquire "KILO KILO" and the appropriate answer is NOVEMBER NOVEMBER. If the password becomes corrupted somehow you change on INDIA so that the correct response is FOXTROT FOXTROT. And so forth until the word is exceeded. Light signals can also be employed ie a number such as 4, the soldier questions with two flashes of light and the response is another two flashes of light equaling 4.

For the uniform employed by KCON soldiers woodland camo will work the best or other such "greens". With an armband of the insignia of the KCP and a balaclava to hide the identity, or camo paint on the face as appropriate.

When conducting an operation surveying the enemy one can keep in mind the best information to obtain is: size, activity, location, the type of uniform, important times they operate, equipment they use, the habits of the enemy, the intention of the enemy and the types of movements used.

If meeting up with a person or persons who have information, a sniper should have his sight set on the individual. Never get in a vehicle with this person and employ a signal such that if they become aggressive your sniper can take the shot. The best types of individuals to get info out of these people are natural story-teller types. Those who are good at talking. One should obtain some types of information about whom exactly they are meeting with and use it to their advantage.

Diagrams

Standardized Hand Signals For Close Range Engagement (C.R.E.) Operations



One



Two



Three



Four



Five



Six



Seven



Eight



Nine



Ten



You



Me



Come



Listen or I Hear



Watch or I See



Hurry Up



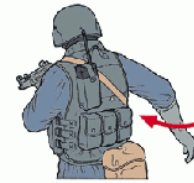
Stop



Freeze



Cover This Area



Go Here or Move Up



Enemy



Hostage



Sniper



Dog



Cell Leader



Column Formation



File Formation



Line Abreast Formation



Wedge Formation



Rally Point



Pistol



Rifle



Shotgun



Ammunition



Vehicle



I Understand



I Don't Understand



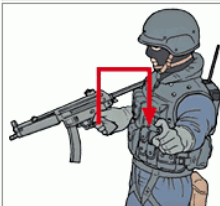
Crouch or Go Prone



Breach(er)



Gas



Door



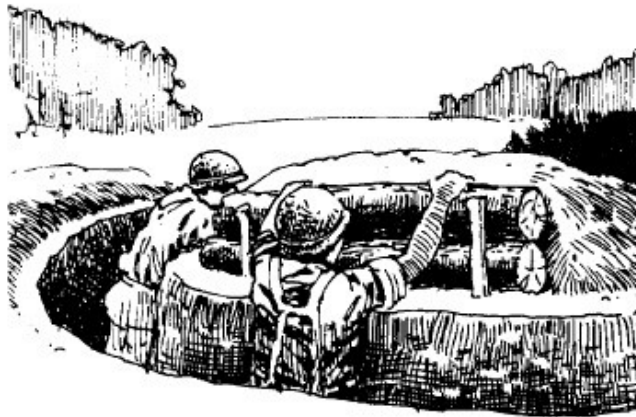
Window



Point of Entry

FRONT SUPPORT

The front supports are high enough so men can shoot from beneath the overhead cover when it is completed.



REAR SUPPORT



CONSTRUCTING ROOF

The roof is made of logs 4"-6" in diameter placed side by side across the supports.



WATERPROOFING



A water-repellant layer, such as waterproof packing material, plastic membrane, or a poncho, is then laid over the logs.

CAMOUFLAGE OVERHEAD COVER



18"-20" of dirt is added and molded to blend with the slope of the terrain.

6 EMERGENCY TARP SHELTERS

1. Tarp Teepee



The Tarp

The simplest shelter of all, the tarp is incredibly versatile when pitched appropriately for the conditions.

2. Forester Tent



3. Lean-To



4. A-Frame Tent



5. Reflected Campfire



6. Whelen Lean-To



72 Hour BUG OUT BAG

Water: you need at least 1 gallon per person per day, so carry a water filter also.

Keep cash and a good first aid kit. Any needed prescriptions.

Shelter, tent, tarps, and ponchos & a sleeping bag.

Communications: radio, hand held CBs, extra batteries

Fire: have at least 3 ways to start fire. Matches, lighter, fire steel. A portable stove as well.

It's good to keep a weapon! it's better to have and not need it, then to need it and not have it.

Clothing: carry extra clothing and make sure to pack for your climate. Update your pack as needed.

Food: 3 days worth. MREs, protein bars and freeze dried. Also good to have some comfort food.

Flashlight, batteries, glow sticks, candles

Important documents passport, hunting/driving/weapons licenses, etc.

Don't forget your pets!



WWW.FACEBOOK.COM/PREPARING4SHTF

- 1) Trauma Wound Dressing
- 2) Gauze Pads
- 3) Vaseline Impregnated Dressing
- 4) Steri Strips
- 5) Repeat of #3, whoops!
- 6) Celox - Blood Coagulant
- 7) Alcohol Prep Pads
- 8) Non Stick Pads (size L)
- 9) Tube for pills
 - Tums
 - Excedrin
 - Tylenol
 - Imodium
- 10) Two "transport tubes"
 - Taped End to End
 - Contains:
 - Neosporin
 - Hydrogen Peroxide
- 11) Butterfly Bandages
- 12) Forceps
- 13) Small Scissors
- 14) Tweezers
- 15) Q-Tips
- 16) Self Adhearing Tape
- 17) Regular Medical Tape
- 18) Space Blanket
- 19) Tegaderm + Pad (for large wounds)
- 20) Suture Kits
- 21) DryPak Waterproof Bag



TOP TEN FIRE STARTERS

1. Strike Anywhere Matches

Good strike-anywhere matches are increasingly difficult to find. I stock up on my favorite brand (Redbird from Eddy Match in Ontario) when we are in Canada for our canoe trips.



2. Butane Lighter

Lightweight and reliable (if kept dry) A disposable butane lighter may get a little sluggish at very low temperatures. Not as traditional or picturesque but if you must light a fire in difficult conditions a butane lighter can save your life. I always have a couple stowed away in my gear for emergencies.



3. Life Boat Matches

Lifeboat matches are made by several different manufacturers, look for high quality ones. They burn for ten or twelve seconds, and that can make a big difference!



4. Steel Wool and Battery

More interesting than practical, a nine volt battery and 0000 steel wool (the thinnest grade) are an old standby. Touching both poles of the battery to the steel wool creates an electrical short that heats and ignites the fine strands of steel wool.



5. Flint and Steel

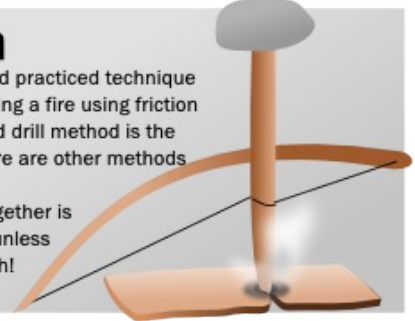
Flint and steel was the standard fire-lighter for centuries. Key to successful use is a good steel striker, a sharp piece of flint or similar stone and a ready supply of char cloth (carbonized cotton or linen cloth), and plenty of practice.



6. Friction

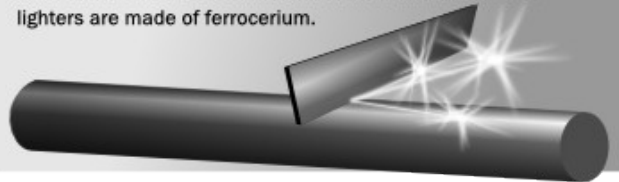
The right materials and practiced technique are important to lighting a fire using friction methods. The bow and drill method is the most familiar, but there are other methods using friction.

Rubbing two sticks together is not a viable method, unless one of them is a match!



7. Ferrocerium Rod

Ferrocerium is a man-made metallic material that sparks at temperatures at 3,000 °F when scraped with a knife blade or steel striker. Most all commercial strikers and the 'flint' of lighters are made of ferrocerium.



8. Birthday Candles

A small candle or a piece of a larger candle ought to be in any fire-lighting kit. Lightweight, small, and easy to find birthday candles (once lit, of course) burn for a few minutes and make lighting damp tinder a great deal more likely. (Now you know what to do with those candles left over from your next birthday!)



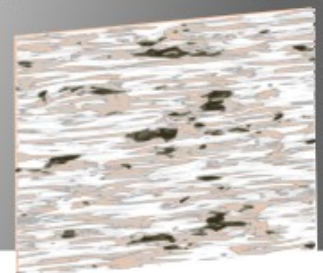
9. Waxed Egg Carton

Fill the chambers of a used egg carton with sawdust, a charcoal briquette, dryer lint, a roll of newspaper, etc. and fill with melted wax. Provides several minutes of steady flame for really difficult conditions.



10. Birch Bark

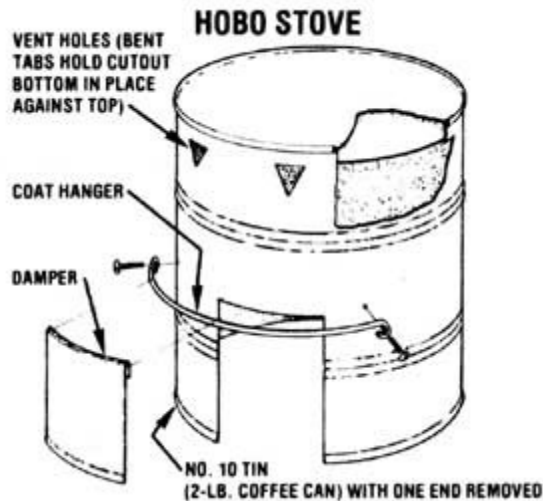
The bark of down, dead birch trees (don't strip living trees unless your life depends on it) contains flammable resins. Once lit a roll of birch bark will burn hot and long enough to start a fire in wet conditions.



Provided courtesy of

SCOUTMASTERCG.COM

Ideas, Information, & Inspiration for all Scout leaders
Home of the Scoutmaster Blog and weekly Scoutmaster Podcast



10 herbs that heal

Hang this poster in your pantry for food pairings that will help you breeze through sick season

Congested?

ADD CAYENNE




The fiery capsaicin in cayenne deactivates substance P, a neurotransmitter linked to inflammation. The result: less sinus congestion and pressure.

Pairs well with: root vegetables, roasted poultry, rice, chocolate, leafy greens, shrimp, eggs, popcorn, grilled-cheese sandwiches, beans, creamy soups

Coughing?

ADD ROSEMARY



The *eucalyptol* in this aromatic herb is study proven to loosen chest congestion, making phlegm easier to expel. Plus, rosemary is rich in anti-inflammatory tannins, which soothe a sore throat.

Pairs well with: white beans, chicken, Brie cheese, roasted meats and poultry, potatoes, polenta, apples

Crampy tummy?

ADD MINT



Peppermint contains menthol, a natural plant compound that relaxes pain-inducing intestinal spasms. This reduces belly discomfort by 40 percent, according to German researchers.

Pairs well with: eggplant, tomatoes, lamb, green peas, melon, couscous, hot and cold beverages

Feeling down?

ADD BASIL




The *eugenol* and *rosmarinic acid* in basil boost the brain's production of dopamine and serotonin. According to Indian researchers, this could lead to sunnier moods in as little as three days.

Pairs well with: tomatoes, olives, strawberries, melon, fresh mozzarella, pizza, pasta, white fish, feta cheese

Menstrual cramps?

ADD OREGANO




Enjoying 2 tsp. of fresh oregano daily during menstruation reduces or eliminates cramps, according to a Greek study. That's because this herb's *thymol* and *carvacrol* relax uterine muscles to prevent painful contractions.

Pairs well with: mushrooms, tomato sauce, olives, summer squash, fish

Achy joints?

ADD CURRY POWDER



The curcumin in curry inhibits the body's production of *prostaglandin E2*, an inflammatory compound that over-sensitizes nerves. This blunts joint and muscle pain as effectively as prescription medications.

Pairs well with: lentils, mangoes, rice, cauliflower, spinach

Nauseous?

ADD GINGER




Ginger's *gingerol* and *shogaol* calm digestive-tract spasms to reduce nausea better than motion-sickness drugs, according to a study at Brigham Young University in Provo, Utah.

Pairs well with: citrus fruit, tea, sweet potatoes, pork, coconut, miso soup, onions, relishes, pears, rice

Upset GI tract?

ADD DILL




Indian scientists found that dill's *limonene* works as well as prescription antibiotics at killing harmful intestinal bacteria such as *E. coli*.

Pairs well with: salmon, eggs, cucumbers, chicken, Cheddar cheese, mixed greens, clear soups, cream cheese, beets, carrots

Bloated?

ADD PARSLEY




Thanks to its stores of *apiol* and *myristicin*, parsley is a natural diuretic that relieves bloat-inducing water retention by preventing salt from being reabsorbed into bodily tissue.

Pairs well with: grains, onions, Parmesan cheese, pasta, salads, seafood, tomatoes

Always tired?

ADD CILANTRO



The *carboxylic acid* in cilantro binds to heavy metals such as mercury in the blood and carries them out of the body. Their removal reverses the toxin buildup that causes chronic fatigue, joint pain and depression.

Pairs well with: avocados, seafood, corn, black beans, steak

Stills, clockwise from top left: Ivan Kmit/FotoFolia; Healy/FotoFolia; Elena Mouskova/FotoFolia; Photodisc/FotoFolia; Polymarec/FotoFolia; Niederlander/FotoFolia; Le Du/FotoFolia; Andrzej Wodarczyk/FotoFolia; Esquijana/FotoFolia; Giga/FotoFolia. Text: Katie Ocho.

1	Test only one part of a potential food plant at a time.
2	Separate the plant into its basic components – leaves, stems, roots, buds, and flowers.
3	Smell the food for strong or acid odors. Remember, smell alone does not indicate a plant is edible or inedible.
4	Do not eat for 8 hours before starting the test.
5	During the 8 hours you abstain from eating, test for contact poisoning by placing a piece of the plant part you are testing on the inside of your elbow or wrist. Usually 15 minutes is enough time to allow for a reaction.
6	During the test period, take nothing by mouth except purified water and the plant part you are testing.
7	Select a small portion of a single part and prepare it the way you plan to eat it.
8	Before placing the prepared plant part in your mouth, touch a small portion (a pinch) to the outer surface of your lip to test for burning or itching.
9	If after 3 minutes there is no reaction on your lip, place the plant part on your tongue, holding it there for 15 minutes.
10	If there is no reaction, thoroughly chew a pinch and hold it in your mouth for 15 minutes. Do not swallow.
11	If no burning, itching, numbing, stinging, or other irritation occurs during the 15 minutes, swallow the food.
12	Wait 8 hours. If any ill effects occur during this period, induce vomiting and drink a lot of water.
13	If no ill effects occur, eat 0.25 cup of the same plant part prepared the same way. Wait another 8 hours. If no ill effects occur, the plant part as prepared is safe for eating.
<p style="text-align: center;">CAUTION</p> <p>Test all parts of the plant for edibility, as some plants have both edible and inedible parts. Do not assume that a part that proved edible when cooked is also edible when raw. Test the part raw to ensure edibility before eating raw. The same part or plant may produce varying reactions in different individuals.</p>	

Figure 9-5. Universal Edibility Test.

A VISUAL AID FOR KNOT TYING

OFFICIAL EQUIPMENT—BOY SCOUTS OF AMERICA

The Scout Seal is Your Guarantee of Quality, Excellence and Performance



OVERHAND KNOT



SQUARE KNOT



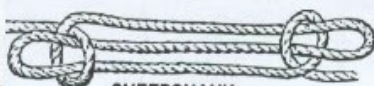
SHEET BEND



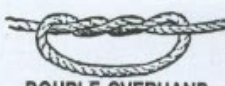
SHEET BEND DOUBLE



GRANNY KNOT



SHEEPSHANK



DOUBLE OVERHAND



BOWLINE



RUNNING KNOT



FIGURE EIGHT KNOT



OVERHAND BOW



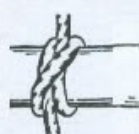
DOUBLE CARRICK BEND



BOW KNOT



FIGURE EIGHT DOUBLE



CLOVE HITCH



HALF HITCH



TIMBER HITCH



KILICK HITCH



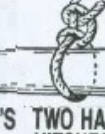
HALYARD BEND



ROLLING HITCH



FISHERMAN'S BEND



TWO HALF HITCHES



HITCHING TIE



CHAIN HITCH



TAUT-LINE HITCH



SLIPPERY HITCH



MIDSHIPMAN'S HITCH



TILLER'S HITCH



BOWLINE ON BIGHT



LARIAT LOOP

512
MIDLOTHIAN, TX
Est. 1990



CAT'S PAW



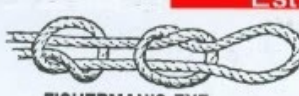
BLACKWALL HITCH



LARK'S HEAD



FISHERMAN'S KNOT



FISHERMAN'S EYE



SURGEON'S KNOT



MARLINSPIKE HITCH



MILLER'S KNOT



SAILOR'S KNOT



STEVEDORE'S KNOT

Boy Scouts of America

RESEARCH NON-KCP – ONE YEAR IN BOSNIA

I am from Bosnia. Between 1992 and 1995, it was hell.

For one year, I lived and survived in a city with 6,000 people without water, electricity, gasoline, medical help, civil defense, distribution service, any kind of traditional service or centralized rule.

Money soon became worthless. We returned to an exchange. For a tin can of tushonka (think Soviet spam), you could have a woman.

Arms, ammunition, candles, lighters, antibiotics, gasoline, batteries and food. We fought for these things like animals.

In these situations, it all changes. Men become monsters.

Strength was in numbers. For a man living alone, getting killed and robbed would be just a matter of time, even if he was armed.

The following is my experience...

Our city was blockaded by the army; and for one year, life in the city turned into total crap. We had no army, no police. We only had armed groups; those armed protected their homes and families.

When it all started, some of us were better prepared. But most of the neighbors' families had enough food only for a few days. Some had pistols; a few had AK-47s or shotguns.

After a month or two, gangs started operating, destroying everything. Hospitals, for example, turned into slaughterhouses. There was no more police. About 80 percent of the hospital staff were gone. I got lucky. My family at the time was fairly large (15 people in a large house, six pistols, three AKs), and we survived (most of us, at least).

The Americans dropped MREs every 10 days to help blockaded cities. This was never enough. Some – very few – had gardens. It took three months for the first rumors to spread of men dying from hunger and cold. We removed all the doors, the window frames from abandoned houses, ripped up the floors and burned the furniture for heat. Many

died from diseases, especially from the water (two from my own family). We drank mostly rainwater, ate pigeons and even rats.

Money soon became worthless. We returned to an exchange. For a tin can of tushonka (think Soviet spam), you could have a woman. (It is hard to speak of it, but it is true.) Most of the women who sold themselves were desperate mothers.

Arms, ammunition, candles, lighters, antibiotics, gasoline, batteries and food. We fought for these things like animals. In these situations, it all changes. Men become monsters. It was disgusting.

Strength was in numbers. A man living alone getting killed and robbed would be just a matter of time, even if he was armed.

Today, me and my family are well-prepared, I am well-armed. I have experience.

It does not matter what will happen: an earthquake, a war, a tsunami, aliens, terrorists, economic collapse, uprising. The important part is that something will happen.

Here's my experience: You can't make it on your own. Don't stay apart from your family; prepare together, choose reliable friends.

1. How to move safely in a city

The city was divided into communities along streets. Our street (15 to 20 homes) had patrols (five armed men every week) to watch for gangs and for our enemies.

All the exchanges occurred in the street. About 5 kilometers away was an entire street for trading, all well-organized; but going there was too dangerous because of the snipers. You could also get robbed by

bandits. I only went there twice, when I needed something really rare (list of medicine, mainly antibiotics, of the French original of the texts).

Nobody used automobiles in the city: The streets were blocked by wreckage and by abandoned cars. Gasoline was very expensive. If one needed to go somewhere, that was done at night. Never travel alone or in groups that were too big – always two to three men. All armed, travel swift, in the shadows, cross streets through ruins, not along open streets.

There were many gangs 10 to 15 men strong, some as large as 50 men. But there were also many normal men, like you and me, fathers and grandfathers, who killed and robbed. There were no “good” and “bad” men. Most were in the middle and ready for the worst.

2. What about wood? Your home city is surrounded by woods; why did you burn doors and furniture?

There were not that many woods around the city. It was very beautiful – restaurants, cinemas, schools, even an airport. Every tree in the city and in the city park was cut down for fuel in the first two months.

Without electricity for cooking and heat, we burned anything that burned. Furniture, doors, flooring: That wood burns swiftly. We had no suburbs or suburban farms. The enemy was in the suburbs. We were surrounded. Even in the city you never knew who was the enemy at any given point.

3. What knowledge was useful to you in that period?

To imagine the situation a bit better, you should know it was practically a return to the Stone Age.

For example, I had a container of cooking gas. But I did not use it for heat. That would be too expensive! I attached a nozzle to it I made myself and used to fill lighters. Lighters were precious.

If a man brought an empty lighter, I would fill it; and he would give me a tin of food or a candle.

I was a paramedic. In these conditions, my knowledge was my wealth. Be curious and skilled. In these conditions, the ability to fix things is more valuable than gold.

Items and supplies will inevitably run out, but your skills will keep you fed.

I wish to say this: Learn to fix things, shoes or people.

My neighbor, for example, knew how to make kerosene for lamps. He never went hungry.

4. If you had three months to prepare now, what would you do?

Three months? Run away from the country? (joking)

Today, I know everything can collapse really fast. I have a stockpile of food, hygiene items, batteries – enough to last me for six months.

I live in a very secure flat and own a home with a shelter in a village 5 kilometers away. Another six-month supply there, too. That's a small village; most people there are well-prepared. The war had taught them.

I have four weapons and 2,000 rounds for each.

I have a garden and have learned gardening. Also, I have a good instinct. You know, when everyone around you keeps telling you it'll all be fine, but I know it will all collapse.

I have strength to do what I need to protect my family. Because when it all collapses, you must be ready to do "bad" things to keep your children alive and protect your family.

Surviving on your own is practically impossible. (That's what I think.) Even you're armed and ready, if you're alone, you'll die. I have seen that happen many times.

Families and groups, well-prepared, with skills and knowledge in various fields: That's much better.

5. What should you stockpile?

That depends. If you plan to live by theft, all you need is weapons and ammo. Lots of ammo.

If not, more food, hygiene items, batteries, accumulators, little trading items (knives, lighters, flints, soap). Also, alcohol of a type that keeps well. The cheapest whiskey is a good trading item.

Many people died from insufficient hygiene. You'll need simple items in great amounts. For example, garbage bags. Lots of them. And toilet papers. Non-reusable dishes and cups: You'll need lots of them. I know that because we didn't have any at all.

As for me, a supply of hygiene items is perhaps more important than food. You can shoot a pigeon. You can find a plant to eat. You can't find or shoot any disinfectant.

Disinfectant, detergents, bleach, soap, gloves, masks.

First aid skills, washing wounds and burns. Perhaps you will find a doctor and will not be able to pay him.

Learn to use antibiotics. It's good to have a stockpile of them.

You should choose the simplest weapons. I carry a Glock .45. I like it, but it's a rare gun here. So I have two TT pistols, too. (Everyone has them and ammo is common.)

I don't like Kalashnikov's, but again, same story. Everyone has them; so do I.

You must own small, unnoticeable items. For example, a generator is good, but 1,000 BIC lighters are better. A generator will attract attention if there's any trouble, but 1,000 lighters are compact, cheap and can always be traded.

We usually collected rainwater into four large barrels and then boiled it. There was a small river, but the water in it became very dirty very fast.

It's also important to have containers for water: barrels and buckets.

6. Were gold and silver useful?

Yes. I personally traded all the gold coins in the house for

ammunition.

Sometimes, we got our hands on money: dollars and Deutschmarks. We bought some things for them, but this was rare and prices were astronomical. For example, a can of beans cost \$30 to \$40. The local money quickly became worthless. Everything we needed we traded for through barter.

7. Was salt expensive?

Yes, but coffee and cigarettes were even more expensive. I had lots of alcohol and traded it without problems. Alcohol consumption grew over 10 times as compared to peacetime. Perhaps today, it's more useful to keep a stock of cigarettes, lighters and batteries. They take up less space.

At this time, I was not a survivalist. We had no time to prepare – several days before the shit hit the fan. The politicians kept repeating over the TV that everything was going according to plan, there's no reason to be concerned. When the sky fell on our heads, we took what we could.

8. Was it difficult to purchase firearms? What did you trade for arms and ammunition?

After the war, we had guns in every house. The police confiscated lots of guns at the beginning of the war. But most of them we hid. Now I have one legal gun that I have a license for. Under the law, that's called a temporary collection. If there is unrest, the government will seize all the registered guns. Never forget that.

You know, there are many people who have one legal gun, but also illegal guns if that one gets seized. If you have good trade goods, you might be able to get a gun in a tough situation. But remember, the most difficult time is the first days, and perhaps you won't have enough time to find a weapon to protect your family. To be disarmed

in a time of chaos and panic is a bad idea.

In my case, there was a man who needed a car battery for his radio. He had shotguns. I traded the accumulator for both of them. Sometimes, I traded ammunition for food, and a few weeks later traded food for ammunition. Never did the trade at home, never in great amounts.

Few people knew how much and what I keep at home.

The most important thing is to keep as many things as possible in terms of space and money. Eventually, you'll understand what is more valuable.

Correction: I'll always value weapons and ammunition the most. Second? Maybe gas masks and filters.

9. What about security?

Our defenses were very primitive. Again, we weren't ready, and we used what we could. The windows were shattered, and the roofs in a horrible state after the bombings. The windows were blocked – some with sandbags, others with rocks.

I blocked the fence gate with wreckage and garbage, and used a ladder to get across the wall. When I came home, I asked someone inside to pass over the ladder. We had a fellow on our street that completely barricaded himself in his house. He broke a hole in the wall, creating a passage for himself into the ruins of the neighbor's house – a sort of secret entrance.

Maybe this would seem strange, but the most protected houses were looted and destroyed first. In my area of the city, there were beautiful houses with walls, dogs, alarms and barred windows. People attacked them first. Some held out; others didn't. It all depended

how many hands and guns they had inside.

I think defense is very important, but it must be carried out unobtrusively. If you are in a city and SHTF comes, you need a simple, non-flashy place, with lots of guns and ammo.

How much ammo? As much as possible.

Make your house as unattractive as you can.

Right now, I own a steel door, but that's just against the first wave of chaos. After that passes, I will leave the city to rejoin a larger group of people, my friends and family.

There were some situations during the war. There's no need for details, but we always had superior firepower and a brick wall on our side.

We also constantly kept someone watching the streets. Quality organization is paramount in case of gang attacks.

Shooting was constantly heard in the city.

Our perimeter was defended primitively. All the exits were barricaded and had little firing slits. Inside we had at least five family members ready for battle at any time and one man in the street, hidden in a shelter.

We stayed home through the day to avoid sniper fire.

At first, the weak perish. Then, the rest fight.

During the day, the streets were practically empty due to sniper fire. Defenses were oriented toward short-range combat alone. Many died if they went out to gather information, for example. It's important to remember we had no information, no radio, no TV – only rumors and nothing else.

There was no organized army; every man fought. We had no choice. Everybody was armed, ready to defend themselves.

You should not wear quality items in the city; someone will murder you and take them. Don't even carry a "pretty" long arm, it will attract attention.

Let me tell you something: If SHTF starts tomorrow, I'll be humble. I'll look like everyone else. Desperate, fearful. Maybe I'll even shout and cry a little bit.

Pretty clothing is excluded altogether. I will not go out in my new tactical outfit to shout: "I have come! You're doomed, bad guys!" No, I'll stay aside, well-armed, well-prepared, waiting and evaluating my possibilities, with my best friend or brother.

Super-defenses, super-guns are meaningless. If people think they should steal your things, that you're profitable, they will. It's only a question of time and the amount of guns and hands.

10. How was the situation with toilets?

We used shovels and a patch of earth near the house. Does it seem dirty? It was. We washed with rainwater or in the river, but most of the time the latter was too dangerous. We had no toilet paper; and if we had any, I would have traded it away.

It was a "dirty" business.

Let me give you a piece of advice: You need guns and ammo first – and second, everything else. Literally everything! All depends on the space and money you have.

If you forget something, there will always be someone to trade with for it. But if you forget weapons and ammo, there will be no access to trading for you.

I don't think big families are extra mouths. Big families means both more guns and strength – and from there, everyone prepares on his own.

11. How did people treat the sick and the injured?

Most injuries were from gunfire. Without a specialist and without equipment, if an injured man found a doctor somewhere, he had about a 30 percent chance of survival.

It ain't the movie. People died. Many died from infections of superficial wounds. I had antibiotics for three to four uses – for the family, of course.

People died foolishly quite often. Simple diarrhea will kill you in a few days without medicine, with limited amounts of water.

There were many skin diseases and food poisonings... nothing to it.

Many used local plants and pure alcohol – enough for the short-term, but useless in the long term.

Hygiene is very important, as well as having as much medicine as possible – especially antibiotics.

SHOTSHELL ANTIPERSONNEL MINE

This mine can be used as either an antipersonnel or antivehicular weapon. It will incapacitate or possibly kill a man stepping on it. It will also destroy the tires of a vehicle running over it.

MATERIALS

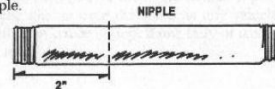
1/4-inch pipe nipple
1/4-inch pipe coupler
1/4-inch pipe plug
1/4-inch bolt and matching nut
File
Drill with 3/16 bit
12-gauge shotgun shell
Craft glue or wax

SOURCES

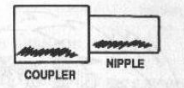
Hardware store
Hardware store
Hardware store
Hardware store

PROCEDURE

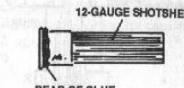
1. Cut a 2-inch piece off one end of the nipple.



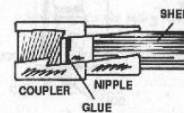
2. Screw nipple into coupler.



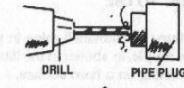
3. Apply a bead of glue or molten wax to the rim or the shotgun shell.



4. Press the shotgun shell into the threaded end of the coupler/nipple assembly, as shown.



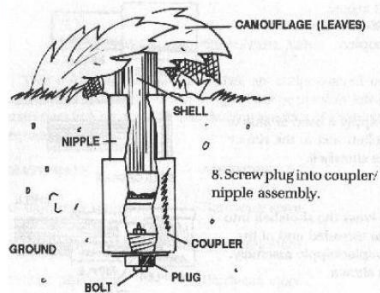
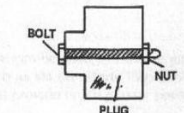
5. Drill a hole through the middle of the plug.



6. File the bolt down so that it is 1/4 inch longer than the plug.



7. Insert the bolt into the hole in the plug and screw the nut on.



HOW TO USE

Bury the shotshell mine in the ground up to the top of the nipple, as shown in the illustration. Make sure the plug is resting on a hard surface.

Note: To increase the effectiveness of this weapon, remove the shot, wadding, and powder as outlined in Sec. III, No. 3, and replace the powder with an equal volume of flash powder or a primary explosive. Replace the wadding and shot and recrimp the shell as shown in Sec. III, No. 3.

CHEMICAL FIRE BOTTLE

This incendiary bottle is self-igniting on target impact.



MATERIALS REQUIRED

	How Used	Common Source
Sulphuric Acid	Storage Batteries	Motor Vehicles
	Material Processing	Industrial Plants
Gasoline	Motor Fuel	Gas Station or Motor Vehicles
Potassium Chlorate	Medicine	Drug Store
Sugar	Sweetening Foods	Food Store

PROCEDURE

1. Sulphuric Acid must be concentrated. If battery acid or other dilute acid is used, concentrate it by boiling until dense white fumes are given off. Container used should be of enamelware or oven glass.

CAUTION

Sulphuric acid will burn skin and destroy clothing. If any is spilled, wash it away with a large quantity of water. Fumes are also dangerous and should not be inhaled.

2. Remove the acid from heat and allow to cool to room temperature.

3. Pour gasoline into the large (1 quart) bottle until it is approximately 2/3 full.

4. Add concentrated sulphuric acid to gasoline slowly until the bottle is filled to within 1" to 2" from top. Place the stopper on the bottle.

5. Wash the outside of the bottle thoroughly with clear water.

CAUTION

If this is not done, the fire bottle may be dangerous to handle during use.

6. Wrap a clean cloth or several sheets of absorbent paper around the outside of the bottle. Tie with string or fasten with rubber bands.



7. Dissolve 1/2 cup (100 gm) of potassium chlorate and 1/2 cup (100 gm) of sugar in one cup (250 cc) of boiling water.

8. Allow the solution to cool, pour into the small bottle and cap tightly. The cooled solution should be approx. 2/3 crystals and 1/3 liquid. If there is more liquid than this, pour off excess before using.

CAUTION

Store this bottle separately from the other bottle.

HOW TO USE

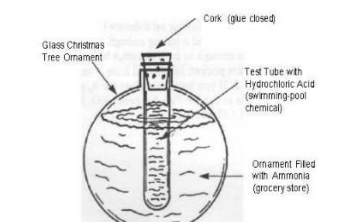
1. Shake the small bottle to mix contents and pour onto the cloth or paper around the large bottle.



2. Bottle can be used wet or after solution has dried. However, when dry, the sugar - Potassium chlorate mixture is very sensitive to spark or flame and should be handled accordingly.

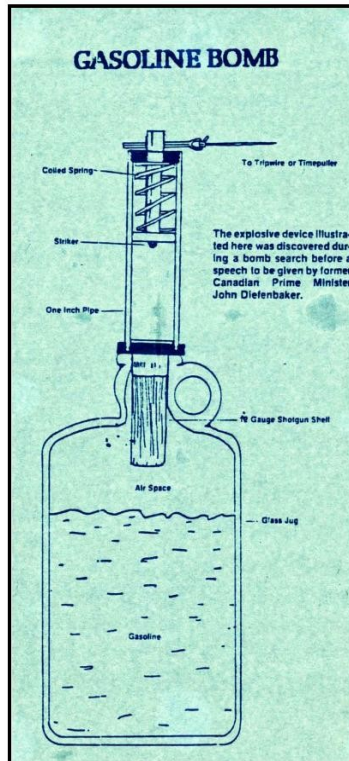
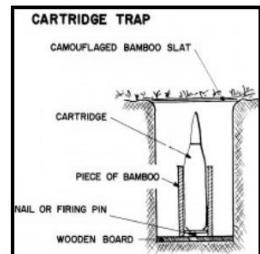
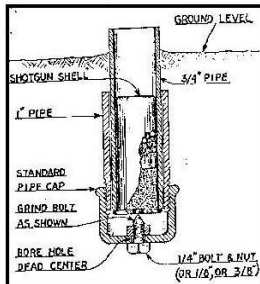
3. Throw or launch the bottle. When the bottle breaks against a hard surface (target) the fuel will ignite.

IMPACT SMOKE BOMB II



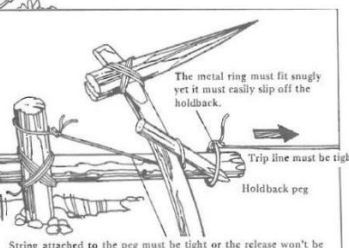
1. The test tube is nested in ornament's mouth.
2. Glue ornament and tube mouths for an airtight seal. It must have no leaks!
3. Throw the bulb on the ground to break. It produces instant smoke when the chemicals mix.
4. Make several of these and store in an empty egg carton.

Possible Booby Trap and Mine Locations



Triggers and warning signal set 1.0.
Mix and match various traps.

-Non electrical triggers.
-Spring and chemical based traps.



ASSASSINATION TECHNIQUES

1) Hand-to-Hand

TEMPLE - A very susceptible vital spot. If struck with sufficient force, may cause unconsciousness or death.

NASION - This is the summit of the nose. If struck with sufficient force may cause death.

PHILTRUM - This is the area between the upper lip and the bottom of the nose. Attack to this area may also cause unconsciousness or death.

HOOK TO JAW - A powerful hook punch to the front side of jaw may snap an enemy's neck. Fatal.

ADAM'S APPLE - A sharp blow here may cause enemy to asphyxiate.

SOLAR PLEXUS - The small of back. May cause death.

TESTICLES - The strong, focused pain of a vicious low blow may cause shock, resulting in death.

BASE OF CEREBELLUM - A powerful blow to the nape of the neck, causing mortal damage.

COCCYX - A powerful blow to the tail bone. Fatal.

FULL NELSON - Stand behind the enemy, put your arms under his, and lock your hands behind his head. Bending the neck forward may either break neck, asphyxiate enemy, or cut off supply of spinal fluid to brain, causing brain damage or death.

HALF NELSON - Again, standing behind enemy, but one arm is used to pin one

of enemy's arms.

BRAIN BUSTER - Bend enemy over towards you, placing him in a headlock. Grab the back of his belt, and haul him into the air, vertical, upside-down. Allow yourself to fall backward, landing on your enemy's head, which will absorb your combined weight. Most effective on concrete or gravel.

RUSSIAN OMELET - Cross enemy's legs. Fold enemy by pinning his shoulders to ground upside-down and placing his legs above him. Sit on his legs, folding the base of the spine. Fatal.

HEART PUNCH - A strongman's attack, it is simply a powerful blow to the heart. (Many years ago, the wrestler Ox killed an opposing wrestler with this attack.)

UPPERCUT - An upward strike to the bottom of the jaw with the heel of the hand, causing the enemy's head to snap backward. May shatter vertebrae. Fatal.

ABDOMEN - A substantial blow to this area may rupture a vital organ, causing death.

RIB CAGE - A vicious shattering of the rib cage may cause grave internal bleeding.

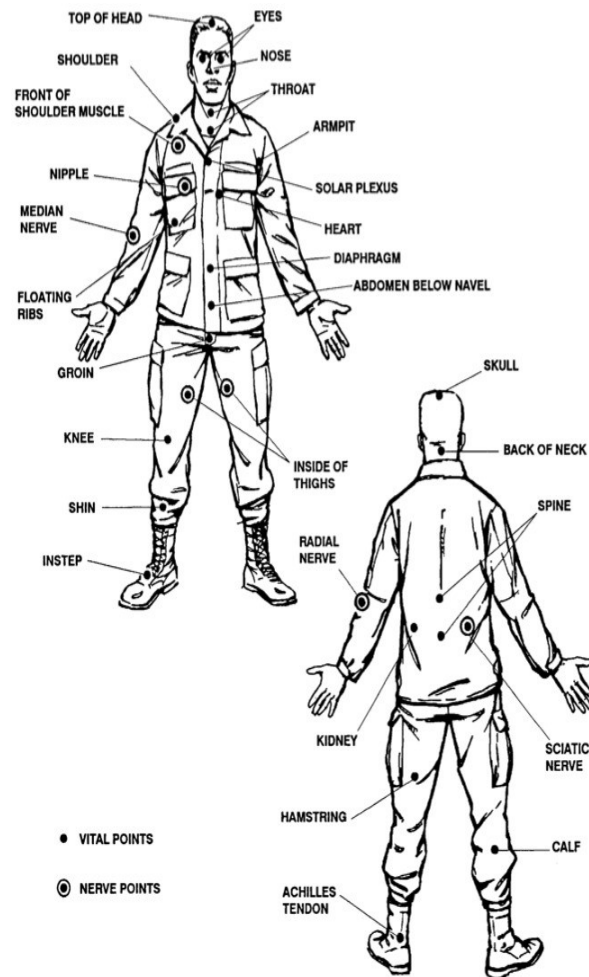
HEAD-TO-WALL PUNCH - A swift, hard, cold-cock punch to an enemy's face while he is standing near a wall may drive his head into it, causing the back of the skull to shatter fatally.

PINNED DROP KICK - Standing behind enemy, holding his arms straight back. A drop kick to the back without releasing arms may sever spine, causing death.

HEAD WRENCH - Grabbing an enemy's head by the mouth and the back of the skull, then twisting with a sudden, violent jerk to rend vertebrae, may easily cause death.

CHOKE HOLD - Once a favorite of law enforcement officials, has often proved deadly. The right arm goes over the enemy's right shoulder, and grips the back of the head. The left arm comes over his left shoulder, reaches across neck, and grabs own right forearm. With enough pressure applied, causes brain damage or death.

HEAD YANK - Bend enemy forward, grab head, and pull back with convincing force. May separate delicate vertebrae, causing death.



Pressure Points/Vital Points

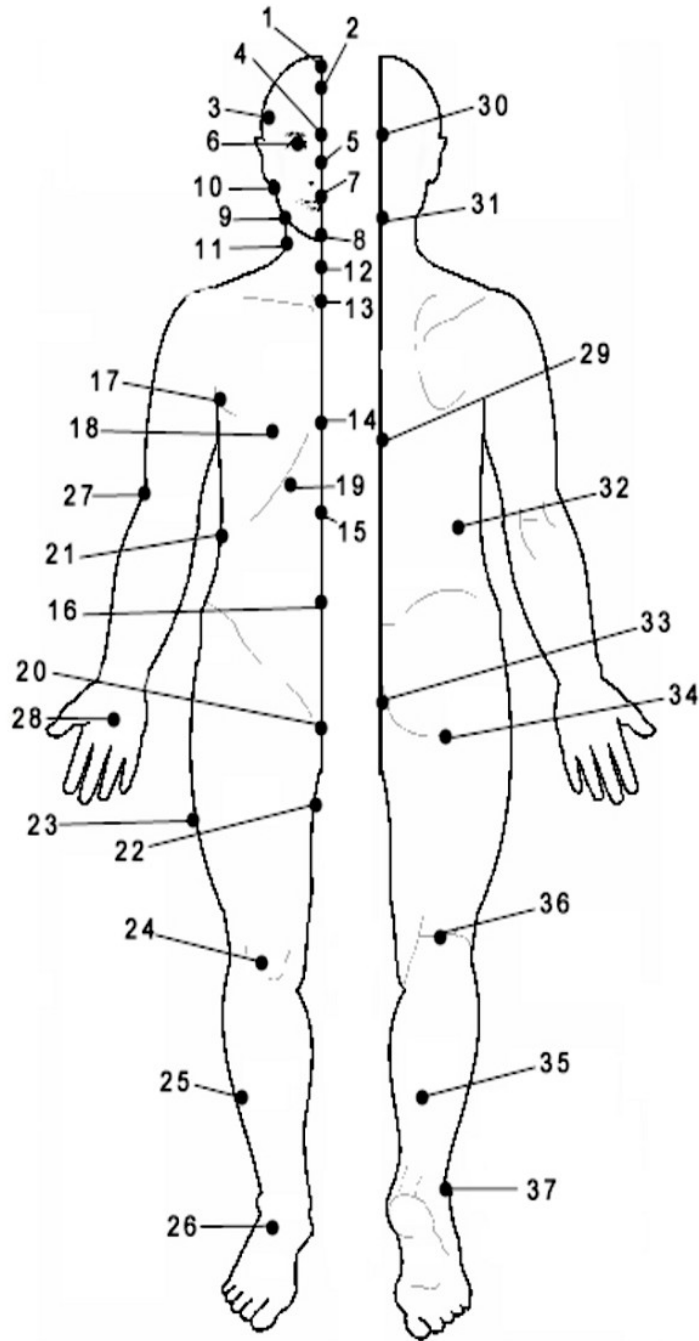
Weak Points of the Human Anatomy

Front of the body

1. Top of head
2. Frontal area, between coronal suture and forehead
3. Temple
4. Base of nose, between eyes
5. Bridge of nose
6. Eyes
8. Lower edge of jaw
9. Articulation of lower jaw, below and in front of ears
10. Cavity below ears
11. Side of neck: jugular vein or carotid artery, vagus nerve
12. Adam's apple
13. Top of sternum
14. Bottom of sternum
15. Solar plexus
16. Lower abdomen
17. Rib cage, below
18. Rib cage, below
19. Rib cage, either abdomen
20. Testicles
21. Side of stomach
22. Inner part of upper thigh
23. Outside of thigh
24. Knee cap and joint
25. Shin
26. Top of foot, just beneath ankle
27. Elbow
28. Back of hand

Back of Body

29. Spine
30. Back of head
31. Back of neck
32. Kidneys
33. Tip of spine
34. Back of upper thigh
35. Lower calf
36. Back of knee
37. Ankle (below ankle bone)



Training the hands/body for hand-to-hand attacks:

In the Chinese Method, Dit Da Jow Lotion is rubbed on the hands to heal the hands and increase their circulation. You then set up a canvas bag filled with Mung Beans and Strike it with every surface of your hand Many times, twice a day for one hundred days. This produces an entire iron hand and not just iron knuckles, and insures that you will still have the use of your hands when you turn 50.

2) Knives, shanks, shivs and other stabbing/slashing weapons

Any locally obtained edge device may be successfully employed. A certain minimum of anatomical knowledge is needed for reliability.

Puncture wounds of the body cavity may not be reliable unless the heart is reached. The heart is protected by the rib cage and is not always easy to locate.

Abdominal wounds were once nearly always mortal, but modern medical treatment has made this no longer true.

Absolute reliability is obtained by severing the spinal cord in the cervical region. This can be done with the point of a knife or a light blow of an axe or hatchet.

Another reliable method is the severing of both jugular and carotid blood vessels on both sides of the windpipe.

If the subject has been rendered unconscious by other wounds or drugs, either of the above methods can be used to ensure death.

Knives Find a New Role

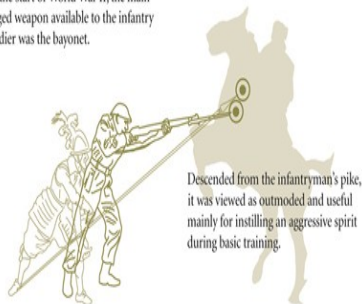
World War II commando raids gave new reason to revive a very old weapon

How crude

In World War I, knives were seen as "ungentlemanly." But hand-to-hand combat in the trenches led to the belated production of the trench knife.



At the start of World War II, the main edged weapon available to the infantry soldier was the bayonet.



Descended from the infantryman's pike, it was viewed as outmoded and useful mainly for instilling an aggressive spirit during basic training.

The gloves come off

In 1940, Winston Churchill created the Special Operations Executive and the commandos, whose missions were sabotage and clandestine warfare. Striking throughout Europe, they carried out raids as part of a larger plan to keep Hitler guessing about where the D-Day invasion would come.



The empire's expert killers



Capt. William Ewart Fairbairn and Eric Anthony Sykes were instructors at Achnacarry training camp in Scotland in 1940, teaching British and American special forces the art of silent killing.



They proposed a new weapon that would have the precision point of a rapier rather than the wide blade of a cutlass.

Shanghai fighting knife (ca. 1933)



British pattern bayonet (1903)



For a prototype, they used a custom-made knife from their days in the Shanghai riot police, which in turn had been reworked from a 1903 model bayonet.

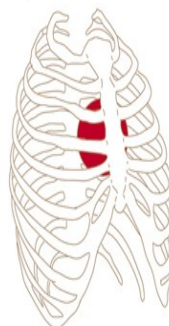
The Fairbairn-Sykes fighting knife

Hitting home



Cutting

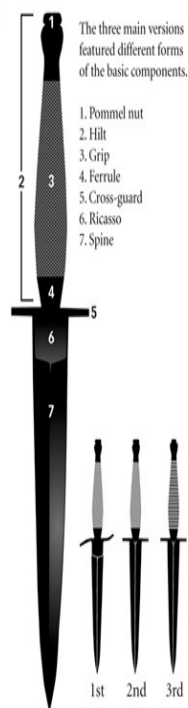
Fairbairn had learned that any wound with rough edges (from a dull blade) would heal more quickly than a clean cut. So he specified a double-edged, razor-sharp surface.



Stabbing

He also required the blade to be slim enough to slip through the rib cage into the heart. Soldiers often filed the very tip to a blunt point so the knife would not get stuck in bone.

Vital parts



Grip



Balance

Like a fencing foil, the knife was well-balanced, and the handle shaped for precision rather than slashing power.



Force

To penetrate between the ribs, the knife was held with the blade facing up and the thumb pressed against the cross-guard.

Case V-42 Stiletto



Another knife, designed by Lt. Col. Robert T. Frederick, had an indent on the ricasso to give the thumb a better purchase.

Captain Fairbairn's Timetable of Death

Capt. Fairbairn taught his pupils how to inflict the maximum damage, ideally in total silence.

Location	Time from Stabbing to Death
Carotid artery	12 sec.
Subclavian artery	3.5 sec.
Heart	3 sec.
Brachial artery	1.5 min.
Stomach	Depends on depth
Radial artery	2 min.



Desperate measures

German sentries started slinging their rifles over their right shoulders to make it harder for an attacker to hit the carotid artery or the heart.



Many martial arts styles teach the usage of knives in combat. Many videos can be found for free online in a variety of styles.

Recommended reading: Put 'Em Down, Take 'Em Out! [Knife Fighting Techniques From Folsom Prison]

3) Poisons

Table 4.2. Relative lethalties of selected natural and synthetic poisons: order-of-magnitude groupings relative to sarin

Synthetic poisons ^a	Relative lethality ^b (sarin = 1000)	Natural poisons ^c	
		Name	Source
Homocholine Tammelin-ester ¹	10 ⁻⁴ to 10 ⁻³	Botulinal toxin type A, α -fraction ²¹	Botulinal toxin type A
Dioxin ²		Botulinal toxin type A, crystalline ²²	<i>Clostridium botulinum</i> bacteria
33 SN ³		Tetanal toxin, crystalline ²³	<i>Clostridium tetani</i> bacteria
Ethylthioethyl-metastox ⁴	10 ⁻³ to 10 ⁻²	Botulinal toxin type A, amorphous ²⁴	<i>Clostridium botulinum</i> bacteria
Seleno-VE ⁵		Palytoxin ²⁵	<i>Palythoa</i> zoanthid coelenterates
HC-3 ⁶	10 ⁻² to 10 ⁻¹	Batrachotoxin ²⁶	Kokoi arrow poison
VX ⁷		Ricin, crystalline ²⁷	Castor beans, the seeds of <i>Ricinus communis</i>
Ro 3-0422 ⁸	10 ⁻¹ to 1	C-alkaloid E ²⁸	Calabash-curare arrow poison
TL 1236 ⁹		Saxitoxin ²⁹	<i>Gonyaulax catanella</i> dinoflagellate marine algae
Gd-42 ¹⁰		Tetrodotoxin ³⁰	Puffer-fishes and certain salamanders
DCMQ ¹¹	1 to 10	Atelapitoxin ³¹	<i>Atelopus zeteki</i> , a Panamanian arrow-poison frog
Phospholine ¹²		Abrin, crystalline ³²	Jequirity beans, the seeds of <i>Abrus precatorius</i>
3152 CT ¹³		Indian Cobra neurotoxin ³³	Indian Cobra venom
Soman ¹⁴	10 to 10 ²	BWSV-toxin ³⁴	Black Widow Spider venom
(-)-Sarin ¹⁵		Ricin, amorphous ³⁵	Castor beans, the seeds of <i>Ricinus communis</i>
Sarin ¹⁶		Kokoi arrow-poison ³⁶	<i>Phyllobates aurotaenia</i> , a Columbian frog
Tabun ¹⁷	10 ² to 10 ³	Russell's Viper venom ³⁷	<i>Vipera russelli</i>
Armin ¹⁸		Israeli scorpion venom ³⁸	<i>Leiurus quinquestriatus</i>
Gd-7 ¹⁹		α -Aminitin ³⁹	The Death-Cap mushroom, <i>Amanita phalloides</i>
Methyl fluoroacetate ²⁰	1000	Indian Cobra venom ⁴⁰	<i>Naja naja</i>
Hydrogen cyanide ²¹		Brown Widow Spider venom ⁴¹	<i>Latrodectus geometricus</i>
Cadmium oxide ²²		d-Tubocurarine ⁴²	Tube-curare arrow poison
Mustard gas ²³	10 ³ to 10 ⁴	Aconitine ⁴³	Roots of Monk's-Hood, <i>Aconitum napellus</i>
Parathion ²⁴		Physostigmine ⁴⁴	Calabar beans, the seeds of <i>Physostigma venenosum</i>
Lewisite ²⁵		North American scorpion venom ⁴⁵	<i>Centruroides sculpturatus</i>
Phosgene ²⁶	10 ⁴ to 10 ⁵	Strychnine ⁴⁶	<i>Strychnos nuxvomica</i> bark or seeds
Arsine ²⁷		Black Widow Spider venom ⁴⁷	<i>Latrodectus mactans mactans</i>
Cyanogen chloride ²⁸		Ouabain ⁴⁸	<i>Strophanthus gratus</i> seeds
Chlorine ²⁹	10 ⁵ to 10 ⁶	Nicotine ⁴⁹	<i>Nicotiana</i> tobacco plants
White arsenic ³⁰		Western Diamondback rattlesnake venom ⁵⁰	<i>Crotalus atrox</i>
		Bee venom ⁵¹	The honey bee, <i>Apis mellifera</i>

Ferrocyanide Preparation:

Ferrocyanide is obtained by heating 10 parts (by weight) potassium (or sodium) carbonate; 10 parts coke. cinders, or coal; and 3 parts iron turnings, all in coarse powder. to a full red heat in an open crucible, stirring occasionally until small jets of purple flame are no longer seen. When cool, the soluble matter is dissolved out of it, the solution filtered, evaporated, and crystallized. The crystals obtained are redissolved in hot water and cooled very slowly, forming large yellow crystals of the ferrocyanide. In order to obtain a pure form, melt dried ferrocyanide in a glass vessel and let cool, dissolve the fused mass in water, neutralize any excess of alkali with acetic acid (vinegar), and precipitate the salt by adding strong alcohol to the solution. Wash the precipitate with a little weak alcohol, redissolve it in water, and crystallize. Sodium Ferrocyanide (Na₄Fe(CN)₆·10H₂O, FW 484.07, mp 82C, CAS# 13601-19-9, AKA Yellow Prussiate of Soda) can be ordered quite cheaply from www.sciencealliance.com. Catalog #s and prices are: C7435-100 100g \$4.12, C7435-500 500g \$8.96. And there's no hazardous shipping fees for it either. Cyanide costs about \$47 a pound plus \$15 hazardous.

Cyanide Preparation:

To convert the ferro to cyanide do this (please note that these instructions were for the potassium not sodium salt. I'm assuming that the ratios are similar for both); Mix thoroughly 8 parts of dry sodium ferrocyanide and 3 parts dry sodium carbonate (pool pH adjuster), heat them in a steel container (cleaned oil filter can works nicely), with constant stirring (use clothes hanger, straightened out), with a propane torch or other intense heat source till it melts into a clear liquid. Heating is continued until the mix no longer fizzes and the fluid portion is colorless. After a few minutes rest, to allow the contents to settle, the clear portion is poured from the heavy black sediment (iron) at the bottom at the bottom of the crucible and onto to a clean slab or steel bowl. It's then broken up while still warm and stored in airtight bottles. This will be almost pure cyanide.

Ricin Preparation:

Ricin is just about the easiest, and at the same time, most toxic poison that a criminal can make. Less than a milligram (1/1,000 of a gram) injected or inhaled will kill a person several times over. For individual killings, it has the advantage of being undetectable in toxicology scans since the poison is a catalyst that starts a chain reaction in the body, and is destroyed before the symptoms begin to show. With properly sized and dispersed dry particles, ricin is at least 10x more toxic than the most potent nerve gas. A 1% water solution atomized with a small explosive burster has the same effectiveness as sarin nerve gas. The only disadvantage ricin has is the time it takes for the victims to die is about 1 - 2 weeks. So you won't have the quick tactical effect of nerve gas. But this can also be good in that, using a covert dissemination, the criminal has time to escape before the attack is detected. The information presented below is from a US Patent #3,060,165, assigned to the US Army.

Tips:

Here's a few things you need to know to make your production go much easier.

1. The seeds are readily available through wholesale seed suppliers for about \$20 for a pound of seeds. Castor bean seeds are very tough to crack or peel. Soak them for an hour in a solution of 2 tablespoons lye in 1 cup water. Then use pliers to crack the shell. The shell will peel off the bean easily then.

2. Use a 1/2 cup of acetone to every ounce of bean pulp. Blend well. Let sit for several days with occasional shaking. Pour off the acetone and add an additional 1/2 cup of acetone and repeat. This will remove almost all the castor oil from the seeds.

3. The patent doesn't mention it, but you can use magnesium sulfate (Epsom salt) instead of sodium sulfate. Epsom salt is easily available in any drug store for just about a dollar a pound.
4. Use a plastic membrane filter if you can get them. The ricin forms a layer that is difficult to remove from a regular coffee paper filter without scraping off fibers as well.
5. Wear a gas mask and gloves. Try to keep the ricin wet at all times to avoid generating any dust (DEADLY!). And always shower and change clothes after handling.

Preparation

Ricin is a protoplasmic poison prepared from castor beans after the extraction of castor oil therefrom. It is most effective as a poison when injected intravenously or inhaled, the latter requiring extreme commutation and small particle size to be effective. It is believed that the toxic action is catalytic rather than stoichiometric which probably accounts for the high toxicity of the agent. Because of its relative instability ricin must be handled with extreme care. In neutral aqueous solution it is stable only up to 60°-75° C., and in solid form up to 100°- 110° C., although for short exposures, temperatures up to 130° may be tolerated. It is sensitive to acids, alkalis and halogens and may also be inactivated by mechanical working such as grinding or pulverizing.

These factors are of great importance in developing a satisfactory method for preparing the material.

Although ricin has been prepared in crystalline condition in the laboratory in small quantities, it becomes necessary, for purposes of toxicological warfare, to prepare relatively large quantities in a high state of purity. This necessitates that as much as possible of the non-toxic material present be removed in the process.

In preparing the protein material, the castor beans are first ground and pressed to remove most of the oil. The pressed cake still retains about 15% oil and this may be removed by means of solvents which will extract an additional 150 pounds of oil per ton of beans and reduce the oil retained in the cake to a little over 1%. In the event that the expressing step is supplemented by solvent extraction, it is important to prevent detoxification of the protein during the solvent removal step. If residual solvent is removed from the ground beans by blowing with steam, considerable detoxification results. Blowing with nitrogen effectively prevents detoxification but is expensive when carried out on a large scale.

After the oil has been removed, the pressed cake or pomace is extracted by agitating with water at a pH of 3.8±0.1 at 25° C. which

removes substantially all of the toxic protein. The extraction process is operative within a pH range of about 3 to 4.5 although the preferred range is about 3.5 to 4. The optimum operating point is a pH of 3.8+-.1, as indicated above. A careful pH control is essential in order that as much non-toxic protein as possible may be eliminated and also that the filtration rate may be held at a satisfactory value.

Either HCl or H₂SO₄ may be used to get the desired pH for the extraction water, but H₂SO₄ is preferred due to its lower corrosion rate and ease of handling in concentrated form. The acid should be used in reasonably dilute form to prevent undue local concentrations during its addition. A 5% concentration is satisfactory. Following the extraction, the slurry is filtered using either a conventional recessed plate filter or a continuous string discharge vacuum filter. With the latter about 7% of filter aid, based on meal weight, was found necessary for satisfactory filtration. The filtrate from the water extraction step, which contains the ricin, was treated with a 16.7% solution of Na₂SO₄ to precipitate the protein. This solution is composed of 20 pounds of salt in 100 pounds of water and the amount used was such that the salt content equaled 20% of the filtrate weight. This amount and concentration of salt solution was about optimum considering the factors of cost and toxin recovery. Somewhat higher concentrations and larger amounts of solution can be used, however. The precipitation process is not limited to the use of Na₂SO₄ since a saturated solution of NaCl can be used successfully, but Na₂SO₄ solution gives better nitrogen fractionation, more rapid precipitation, and can be operated under wider pH limits. It is desirable to raise the pH to about 7-8 before precipitation as this gives better recovery and greater non-toxic nitrogen removal. The pH was raised to this value by using NaOH or Na₂CO₃ the latter being preferred. The base used was quite dilute in order to prevent detoxification due to high local concentrations in the solution. A 5% solution of NaOH was used, whereas with Na₂CO₃ a 12% solution was preferred.

In general, this higher pH during precipitation gave a greater non-toxic nitrogen fractionation and at the same time maintained the toxin loss at less than 2%. After precipitation, the slurry was filtered using from 1 to 4% filter aid, based on slurry weight, for satisfactory filtration, the amount of filter aid needed being dependent on the type of press used. Washing the filter cake with Na₂SO₄ solution removed additional non-toxic nitrogen which is desirable. In this washing step a 16.7% solution of Na₂SO₄ was again used. This washing step removed an additional 15% of non-toxic nitrogen from the cake. After filtration the filter cake which contains the ricin in combination with the Na₂SO₄ may be dried and slurried with CCl₄ to separate the ricin by flotation.

Separation of the ricin after a single precipitation and washing step is possible, but it is preferred to carry the process through an additional extraction and precipitation step. This is accomplished by slurring the filter cake in three times its weight of water and the pH of the slurry is again brought to $3.8 \pm .1$ by means of 5% H_2SO_4 . The slurry is filtered and a second precipitation is brought about by adding Na_2SO_4 solution. Although pH control here is not wholly essential it is advantageous to bring the pH to approximate neutrality by adding 12% Na_2CO_3 . A precipitation time of 45 minutes was necessary to obtain complete removal of the toxin. In filtering out the precipitate, no filter aid was used and the filter cake was washed with Na_2SO_4 solution on the filter whereby an additional amount of non-toxic nitrogen was removed from the cake. This washing was effective only the first time and repeated washings had little effect in removing further non-toxic nitrogen. The ricin- Na_2SO_4 precipitate was dried at about 50° to 60° C. on a hot air tray dryer. The dried product was ground to pass a 40 mesh screen and agitated with 5 times its weight of CCl_4 which served to separate the ricin from the Na_2SO_4 by flotation. After settling, the ricin was skimmed off the top. This reduced the Na_2SO_4 content of the mixture from a previous 40 to 50% down to 15 to 18%. About 1 to 2% of nitrogen remained in the Na_2SO_4 salt which could then be used for subsequent precipitations.

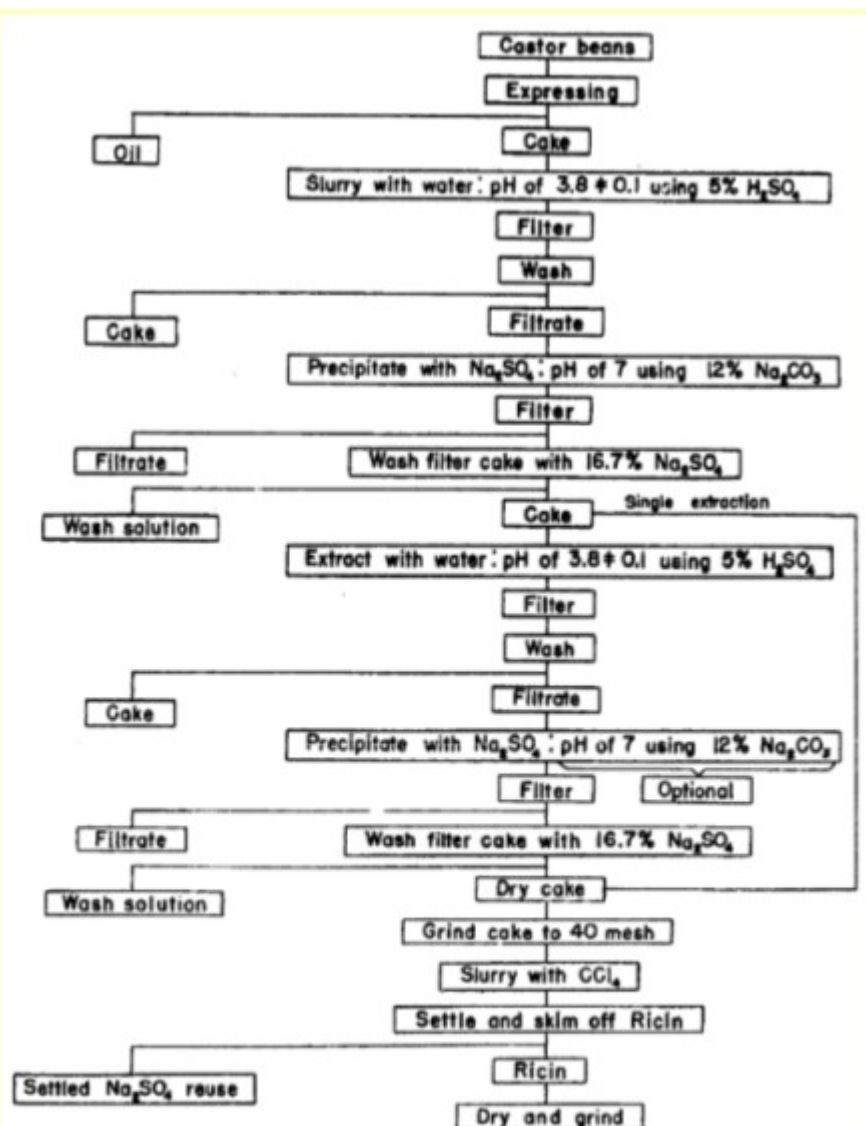
The final precipitation produced a particle size of 1-2 μ . On drying the wet cake, however, the ricin cemented together forming larger particles. These could not be broken down to their original size by ordinary grinding methods and since a very fine particle size was necessary in order that the product might be used as a toxic weapon, it was thought desirable to seek some method to prevent the agglomeration or cementing process that took place on drying.

To attempt to affect this result, physical conditions prevailing under the precipitation process were changed. This included changing the temperature of precipitation and the rate of agitation. Other changes included precipitation with only partial saturation of Na_2SO_4 and the use of wetting and seeding agents. None of these expedients produced any significant improvement in particle size. Ordinary dry ball and hammer milling of the dried ricin produced considerable detoxification perhaps due to the generation of excess heat. The use of CCl_4 slurry plus the use of low temperature and low moisture content of the ricin reduced detoxification during ball milling.

Spray drying proved to be an even better method of securing a reasonably small particle size.

Best results were achieved by using a solution having about 20% solids, an inlet temperature of 150° C. and an atomizing air pressure of 150 to 180 p.s.i. The particle size secured was 6 to 8 μ .

The best means of securing a small particle size was by air grinding. This was carried out in an apparatus having a chamber with conical top and bottom. The material to be ground has been fed into this chamber and is withdrawn from the bottom and forced back into the center of the chamber tangentially through a venturi. Compressed air of about 100 p.s.i. was fed to the venturi to provide the grinding force. The fines are drawn off the top and the large particles settle to the bottom to be recirculated and reground. This process produced particles having a mass median diameter of 2.5 to 3.5 μ . Numerous variations are possible in the several steps of the process commencing with the water extraction and precipitation which may be a single or multiple step. Although a single extraction step can be used, as indicated before, some process modifications are necessary for its successful operation on a plant scale. Double extraction proved to be quite efficient but additional steps beyond the second extraction step were not found necessary. The drawing is self-descriptive and shows the various steps of the process described



References Cited in this patent:

Kabat et al.: J. Biol. Chem., vol. 168, 1947, pages 629-39.

Kunitz et al.: J. Gen. Physiol., vol. 32 (1948), pages 25-31.

3) Arson

Homemade Molotov Cocktails

USING HOMEMADE NAPALM

YOU WILL NEED:

A Funnel
Wax Soap or Candles
A Gallon of Gasoline
Glass Bottles(any size)
Duct Tape
Dry Rags
Potato Peeler
Some Bowls

STEP 1

Peel off small shavings from your soap/candle using a potato peeler. Make them fingernail-clipping sized or smaller!



STEP 2

Put a quarter-gallon of gasoline into a 3-gallon(or larger) container. Stir in wax shavings until the mixture sticks to your fingers like a sort of glue. If you mix in too many shavings, the mixture won't spread when thrown. Too few, it won't stick.

STEP 3

Using a funnel, pour the mixture into your bottles, filling them about 80% capacity. Yes, it's sticky and hard as hell to get through the funnel, but use a thin utensil to push it through and deal with it.

STEP 4

Take just about anything(A cork, bottle-lid, old fabric) and cork the bottle tightly. Go over the cork with duct tape, and be thorough! You do not want this to open up while lighting it!

STEP 5

Take a large, dry rag and tear it up into 2' x 6" sheets. Tie one end of these sheets to the neck of the filled bottle, and secure it using duct tape(glue works if you have any handy). Leave about a foot of rag hanging off of the bottle.



STEP 6



Light the rag on fire and throw it at a hard surface. The bottle will break open and the napalm will catch on fire, while sticking to anything it comes in contact with. For this reason, don't throw it at anything you do not want to see erupt in flames.

4) "ACCIDENTS"

For secret assassination, either simple or chase, the contrived accident is the most effective technique. When successfully executed, it causes little excitement and is only casually investigated.

The most efficient accident, in simple assassination, is a fall of 75 feet or more onto a hard surface. Elevator shafts, stair wells, unscreened windows and bridges will serve. Bridge falls into water are not reliable. In simple cases a private meeting with the subject may be arranged at a properly-cased location.

If the assassin immediately sets up an outcry, playing the "horrificed witness", no alibi or surreptitious withdrawal is necessary. In chase cases it will usually be necessary to stun or drug the subject before dropping him. Care is required to ensure that no wound or condition not attributable to the fall is discernible after death.

Falls into the sea or swiftly flowing rivers may suffice if the subject cannot swim. It will be more reliable if the assassin can arrange to attempt rescue, as he can thus be sure of the subject's death and at the same time establish a workable alibi.

If the subject's personal habits make it feasible, alcohol may be used to prepare him for a contrived accident of any kind.

Falls before trains or subway cars are usually effective, but require exact timing and can seldom be free from unexpected observation.

Automobile accidents are a less satisfactory means of assassination. If the subject is deliberately run down, very exact timing is necessary and investigation is likely to be thorough. If the subject's car is tampered with, reliability is very low. The subject may be stunned or drugged and then placed in the car, but this is only reliable when the car can be run off a high cliff or into deep water without observation.

Arson can cause accidental death if the subject is drugged and left in a burning building. Reliability is not satisfactory unless the building is isolated and highly combustible.

5) Blunt Weapons

As with edge weapons, blunt weapons require some anatomical knowledge for effective use. Their main advantage is their universal availability. A hammer may be picked up almost anywhere in the world. Baseball bats are very widely distributed. Even a rock or a heavy stick will do, and nothing resembling a weapon need be procured,

carried or subsequently disposed of.

Blows should be directed to the temple, the area just below and behind the ear, and the lower, rear portion of the skull. Of course, if the blow is very heavy, any portion of the upper skull will do. The lower frontal portion of the head, from the eyes to the throat, can withstand enormous blows without fatal consequences.

III. RESEARCH

ARTICLES AND EXTRACTS BY OTHERS

PSYCHOLOGICAL OPERATIONS IN GUERRILLA WARFARE

PREFACE

Guerrilla warfare is essentially a political war. Therefore, its area of operations exceeds the territorial limits of conventional warfare, to penetrate the political entity itself: the "political animal" that Aristotle defined.

In effect, the human being should be considered the priority objective in a political war. And conceived as the military target of guerrilla war, the human being has his most critical point in his mind. Once his mind has been reached, the "political animal" has been defeated, without necessarily receiving bullets.

Guerrilla warfare is born and grows in the political environment; in the constant combat to dominate that area of political mentality that is inherent to all human beings and which collectively constitutes the "environment" in which guerrilla warfare moves, and which is where precisely its victory or failure is defined.

This conception of guerrilla warfare as political war turns Psychological Operations into the decisive factor of the results. The target, then, is the minds of the population, all the population: our troops, the enemy troops and the civilian population.

This book is a manual for the training of guerrillas in psychological operations, and its application to the concrete case of the Christian and

democratic crusade being waged in Nicaragua by the Freedom Commandos.

Welcome!

INTRODUCTION

1. Generalities

The purpose of this book is to introduce the guerrilla student to the psychological operations techniques that will be of immediate and practical value to him in guerrilla warfare. This section is introductory and general; subsequent sections will cover each point set forth here in more detail.

The nature of the environment of guerrilla warfare does not permit sophisticated psychological operations, and it becomes necessary for the chiefs of groups, chiefs of detachments and squadron leaders to have the ability to carry out, with minimal instructions from the higher levels, psychological action operations with the contacts that are thoroughly aware of the situation, i.e. the foundations.

2. Combatant-Propagandist Guerrillas

In order to obtain the maximum results from the psychological operations in guerrilla warfare, every combatant should be as highly motivated to carry out propaganda face to face as he is a combatant. This means that the individual political awareness of the guerrilla of the reason for his struggle will be as acute as his ability to fight.

Such a political awareness and motivation is obtained through the dynamic of groups and self-criticism, as a standard method of instruction for the guerrilla training and operations. Group discussions raise the spirit and improve the unity of thought of the guerrilla training and operations. Group discussions raise the spirit and improve the unity of thought of the guerrilla squads and exercise social pressure on the weak members to carry out a better role in future training or in combative action. Self-criticism is in terms of one's contribution or defects in his contribution to the cause, to the movement, the struggle, etc.; and gives a positive individual commitment to the mission of the group.

The desired result is a guerrilla who can persuasively justify his actions when he comes into contact with any member of the People of Nicaragua, and especially with himself and his fellow guerrillas in dealing with the vicissitudes of guerrilla warfare. This means that every guerrilla will be persuasive in his face-to-face communication - propagandist-combatant - in his contact with the people; he should be able to give 5 or 10 logical reasons why, for example, a peasant should give him cloth, needle and thread to mend his clothes. When the guerrilla behaves in this manner, enemy propaganda will never succeed in making him an enemy in the eyes of the people. It also means that hunger, cold, fatigue and insecurity will have a meaning, psychologically, in the cause of the struggle due to his constant orientation.

3. Armed Propaganda

Armed propaganda includes every act carried out, and the good impression that this armed force causes will result in positive attitudes

in the population toward that force; and it does not include forced indoctrination. Armed propaganda improves the behavior of the population toward them, and it is not achieved by force.

This means that a guerilla armed unit in a rural town will not give the impression that arms are their strength over the peasants, but rather that they are the strength of the peasants against the Sandinista government of repression. This is achieved through a close identification with the people, as follows: hanging up weapons and working together with them on their crops, in construction, in the harvesting of grains, in fishing, etc.; explanations to young men about basic weapons, e.g. giving them an unloaded weapon and letting them touch it, see it, etc.; describing in a rudimentary manner its operation; describing with simple slogans how weapons will serve the people to win their freedom; demanding the requests by the people for hospitals and education, reducing taxes, etc.

All these acts have as their goal the creation of an identification of the people with the weapons and the guerrillas who carry them, so that the population feels that the weapons are, indirectly, their weapon to protect them and help them in the struggle against a regime of oppression. Implicit terror always accompanies weapons, since the people are internally "aware" that they can be used against them, but as long as explicit coercion is avoided, positive attitudes can be achieved with respect to the presence of armed guerrillas within the population.

4. Armed Propaganda Teams

Armed Propaganda Teams (EPA) are formed through a careful selection of persuasive and highly motivated guerrillas who move about within the

population, encouraging the people to support the guerrillas and put up resistance against the enemy. It combines a high degree of political awareness and the "armed" propaganda ability of the guerrillas toward a planned, programmed, and controlled effort.

The careful selection of the staff, based on their persuasiveness in informal discussions and their ability in combat, is more important than their degree of education or the training program. The tactics of the Armed Propaganda Teams are carried out covertly, and should be parallel to the tactical effort in guerrilla warfare. The knowledge of the psychology of the population is primary for the Armed Propaganda Teams, but much more intelligence data will be obtained from an EPA program in the area of operations.

5. Development and Control of the "Front" Organizations

The development and control of "front" (or facade) organizations is carried out through subjective internal control at group meetings of "inside cadres," and the calculations of the time for the fusion of these combined efforts to be applied to the masses.

Established citizens-doctors, lawyers, businessmen, teachers, etc.- will be recruited initially as "Social Crusaders" in typically "innocuous" movements in the area of operations. When their "involvement" with the clandestine organization is revealed to them, this supplies the psychological pressure to use them as "inside cadres" in groups to which they already belong or of which they can be members.

Then they will receive instruction in techniques of persuasion over

control of target groups to support our democratic revolution, through a gradual and skillful process. A cell control system isolates individuals from one another, and at the appropriate moment, their influence is used for the fusion of groups in a united national front.

6. Control of Meetings and Mass Assemblies

The control of mass meetings in support of guerrilla warfare is carried out internally through a covert commando element, bodyguards, messengers, shock forces (initiators of incidents), placard carriers (also used for making signals), shouters of slogans, everything under the control of the outside commando element.

When the cadres are placed or recruited in organizations such as labor unions, youth groups agrarian organizations or professional associations, they will begin to manipulate the objectives of the groups. The psychological apparatus of our movement through inside cadres prepares a mental attitude which at the crucial moment can be turned into a fury of justified violence.

Through a small group of guerrillas infiltrated within the masses this can be carried out; they will have the mission of agitating by giving the impression that there are many of them and that they have a large popular backing. Using the tactics of a force of 200-300 agitators, a demonstration can be created in which 10,000-20,000 persons take part.

7. Support of Contacts with Their Roots in Reality

The support of local contacts who are familiar with the deep reality

is achieved through the exploitation of the social and political weaknesses of the target society, with propagandist-combatant guerrillas, armed propaganda, armed propaganda teams, cover organizations and mass meetings.

The combatant-propagandist guerrilla is the result of a continuous program of indoctrination and motivation. They will have the mission of showing the people how great and fair our movement is in the eyes of all Nicaraguans and the world. Identifying themselves with our people, they will increase the sympathy towards our movement, which will result in greater support of the population for the freedom commandos, taking away support for the regime in power.

Armed propaganda will extend this identification process of the people with the Christian guerrillas, providing converging points against the Sandinista regime.

The Armed Propaganda Teams provide a several-stage program of persuasive planning in guerrilla warfare in all areas of the country. Also, these teams are the "eyes and ears" of our movement.

The development and control of the cover organizations in guerrilla warfare will give our movement the ability to create a "whiplash" effect within the population when the order for fusion is given. When the infiltration and internal subjective control have been developed in a manner parallel to other guerrilla activities, a comandante of ours will literally be able to shake up the Sandinista structure, and replace it.

The mass assemblies and meetings are the culmination of a wide base support among the population, and it comes about in the later phases of the

operation. This is the moment in which the overthrow can be achieved and our revolution can become an open one, requiring the close collaboration of the entire population of the country, and of contacts with their roots in reality.

The tactical effort in guerrilla warfare is directed at the weaknesses of the enemy and at destroying their military resistance capacity, and should be parallel to a psychological effort to weaken and destroy their sociopolitical capacity at the same time. In guerrilla warfare, more than in any other type of military effort, the psychological activities should be simultaneous with the military ones, in order to achieve the objectives desired.

COMBATANT-PROPAGANDIST GUERRILLA

1. Generalities

The objective of this section is to familiarize the guerrilla with the techniques of psychological operations, which maximizes the social-psychological effect of a guerrilla movement, converting the guerrilla into a propagandist, in addition to being a combatant. The nature of the environment in guerrilla warfare does not permit sophisticated facilities for psychological operations, so that use should be made of the effective face-to-face persuasion of each guerrilla.

2. Political Awareness

The individual political awareness of the guerrilla, the reason for his struggle, will be as important as his ability in combat. This political

awareness and motivation will be achieved:

- ↳ By improving the combat potential of the guerrilla by improving his motivation for fighting.
- ↳ By the guerrilla recognizing himself as a vital tie between the democratic guerrillas and the people, whose support is essential for the subsistence of both.
- ↳ By fostering the support of the population for the national insurgence through the support for the guerrillas of the locale, which provides a psychological basis in the population for politics after the victory has been achieved.
- ↳ By developing trust in the guerrillas and in the population, for the reconstruction of a local and national government.
- ↳ By promoting the value of participation by the guerrillas and the people in the civic affairs of the insurrection and in the national programs.
- ↳ By developing in each guerrilla the ability of persuasion face-to-face, at the local level, to win the support of the population, which is essential for success in guerrilla warfare.

3. Group Dynamics

This political awareness-building and motivation are attained by the use of group dynamics at the level of small units. The group discussion

method and self-criticism are a general guerrilla training and operations technique.

Group discussions raise the spirit and increase the unity of thought in small guerrilla groups and exercise social pressure on the weakest members to better carry out their mission in training and future combat actions. These group discussions will give special emphasis to:

- þ Creating a favorable opinion of our movement. Through local and national history, make it clear that the Sandinista regime is "foreignizing," "repressive" and "imperialistic," and that even though there are some Nicaraguans within the government, point out that they are "puppets" of the power of the Soviets and Cubans, i.e. of foreign power.
- þ Always a local focus. Matters of an international nature will be explained only in support of local events in the guerrilla warfare.
- þ The unification of the nation is our goal. This means that the defeat of the Sandinista armed forces is our priority. Our insurrectional movement is a pluralistic political platform from which we are determined to win freedom, equality, a better economy with work facilities, a higher standard of living, a true democracy for all Nicaraguans without exception.
- þ Providing to each guerrilla clear understanding about the struggle for national sovereignty against Soviet-Cuban imperialism. Discussion guides will lead the guerrillas so that

they will see the injustices of the Sandinista system.

b Showing each guerrilla the need for good behavior to win the support of the population. Discussion guides should convince the guerrillas that the attitude and opinion of the population play a decisive role, because victory is impossible without popular support.

b Self-criticism will be in constructive terms that will contribute to the mission of the movement, and which will provide the guerrillas with the conviction that they have a constant and positive individual responsibility in the mission of the group.

The method of instruction will be:

a) division of the guerrilla force into squads for group discussions, including command and support elements, whenever the tactical situation permits it. The makeup of the small units should be maintained when these groups are designated.

b) Assignment of a political cadre in the guerrilla force to each group to guide the discussion. The squad leader should help the cadre to foster study and the expression of thoughts. If there are not enough political cadres for each squad or post, leaders should guide the discussions, and the available cadres visit alternate groups.

c) It is appropriate for the cadre (or the leader) to guide the discussion of a group to cover a number of points and to

reach a correct conclusion. The guerrillas should feel that it was their free and own decision. The cadre should serve as a private teacher. The cadre or leader will not act as a lecturer, but will help the members of the group to study and express their own opinions.

d) The political cadre will at the end of every discussion make a summary of the principal points, leading them to the correct conclusions. Any serious difference with the objectives of the movement should be noted by the cadre and reported to the comandante of the force. If necessary, a combined group meeting will be held and the team of political cadres will explain and rectify the misunderstanding.

e) Democratic conduct by the political cadres: living, eating and working with the guerrillas, and if possible, fighting at their side, sharing their living conditions. All of this will foster understanding and the spirit of cooperation that will help in the discussion and exchange of ideas.

f) Carry out group discussions in towns, and areas of operations whenever possible with the civilian population, and not limit them to camps or bases. This is done to emphasize the revolutionary nature of the struggle and to demonstrate that the guerrillas identified with the objectives of the people move about within the population. The guerrilla projects himself toward the people, as the

political cadre does toward the guerrilla, and they should live, eat and work together to realize a unity of revolutionary thought.

The principles for guerrilla and political-cadre group discussions are:

- b Organize discussion groups at the post or squad level. A cadre cannot be sure of the comprehension and acceptance of the concepts and conclusions by guerrillas in large groups. In a group of the size of a squad of 10 men, the judgement and control of the situation is greater. In this way, all students will participate in an exchange among them; the political leader, the group leader, and also the political cadre. Special attention will be given to the individual ability to discuss the objectives of the insurrectional struggle. Whenever a guerrilla expresses his opinion, he will be interested in listening to the opinions of others, leading as a result to the unity of thought.
- b Combine the different points of view and reach an opinion or common conclusion. This is the most difficult task of a political guerrilla cadre. After the group discussions of the democratic objectives of the movement, the chief of the team of political cadres of the guerrilla force should combine the conclusions of individual groups in a general summary. At a meeting with all the discussion groups, the cadre shall provide the principal points, and the guerrillas will have the opportunity to clarify or modify their points of view. To carry this out, the conclusions will be summarized in the form of slogans, wherever possible.

þ Face with honesty the national and local problems of our struggle. The political cadres should always be prepared to discuss solutions to the problems observed by the guerrillas. During the discussions, the guerrillas should be guided by the following three principles:

þ Freedom of thought.

þ Freedom of expression.

þ Concentration of thoughts on the objectives of the democratic struggle.

The result desired is a guerrilla who in a persuasive manner can justify all of his acts whenever he is in contact with any member of the town/people, and especially with himself and with his guerrilla companions by facing the vicissitudes of guerrilla warfare.

This means that every guerrilla will come to have effective face-to-face persuasion as a combatant-propagandist in his contact with the people, to the point of giving 5-10 logical reasons why, e.g. a peasant should give him a piece of cloth, or a needle and thread to mend his clothes. When behaves in this manner, no type of propaganda of the enemy will be able to make a "terrorist" of him in the eyes of the people.

In addition, hunger, cold, fatigue and insecurity in the existence of the guerrilla acquire meaning in the cause of the struggle due to the constant psychological orientation.

4. Camp Procedures

Encamping the guerrilla units gives greater motivation, in addition to reducing distractions, and increases the spirit of cooperation of small units, relating the physical environment to the psychological one. The squad chief shall establish the regular camping procedure. Once they have divested themselves of their packs, the chief will choose the appropriate ground for camping. He should select land that predominates over the zone with two or three escape routes. He will choose among his men and give them responsibilities such as:

- þ Clean the camp area.
- þ Provide adequate drainage in case of rain. Also build some trenches or holes for marksmen in case of emergency. In addition, he will build a stove, which will be done by making some small trenches and placing three rocks in place; in case the stove is built on a pedestal, it will be filled with clay and rocks.
- þ Build a windbreaking wall, which will be covered on the sides and on the top with branches and leaves of the same vegetation of the zones. This will serve for camouflaging and protecting it from aerial visibility or from enemy patrols around.
- þ Construct a latrine and a hole where waste and garbage will be buried, which should be covered over at the time of abandoning the camp.

b Once the camp has been set up, it is recommended that a watchman be positioned in the places of access at a prudent distance, where the shout of alarm can be heard. In the same moment the password will be established, which should be changed every 24 hours. The commander should establish ahead of time an alternate meeting point, in case of having to abandon the camp in a hurried manner, and they will be able to meet in the other already established point, and they should warn the patrol that if at a particular time they cannot meet at the established point, they should have a third meeting point.

These procedures contribute to the motivation of the guerrilla and improve the spirit of cooperation in the unit. The danger, sense of insecurity, anxiety and daily concern in the life of a guerrilla require tangible evidence of belonging in an order for him to keep up his spirit and morale.

In addition to the good physical conditions in which the guerrilla should find himself, good psychological conditions are necessary, for which group discussions and becoming a self-critic are recommended, which will greatly benefit the spirit and morale of the same.

Having broken camp with the effort and cooperation of everyone strengthens the spirit of the group. The guerrilla will be inclined then towards the unity of thought in democratic objectives.

5. Interaction with the People

In order to ensure popular support, essential for the good development

of guerrilla warfare, the leaders should induce a positive interaction between the civilians and the guerrillas, through the principle of "live, eat , and work with the people," and maintain control of their activities. In group discussions, the leaders and political cadres should give emphasis to positively identifying themselves with the people.

It is not recommendable to speak of military tactical plans in discussions with civilians. The Communist foe should be pointed out as the number one enemy of the people, and as a secondary threat against our guerrilla forces.

Whenever there is a chance, groups of members should be chosen who have a high political awareness and high disciplinary conduct in the work to be carried out, in order to be sent to the populous areas in order to direct the armed propaganda, where they should persuade the people through dialogue in face-to-face confrontations, where these principles should be followed:

- ↳ Respect for human rights and others' property.
- ↳ Helping the people in community work.
- ↳ Protecting the people from Communist aggressions.
- ↳ Teaching the people environmental hygiene, to read, etc., in order to win their trust, which will lead to a better democratic ideological preparation.

This attitude will foster the sympathy of the peasants for our

movement, and they will immediately become one of us, through logistical support, coverage and intelligence information on the enemy or participation in combat. The guerrillas should be persuasive through the word and not dictatorial with weapons. If they behave in this way, the people will feel respected, will be more inclined to accept our message and will consolidate into popular support.

In any place in which tactical guerrilla operations are carried out in populous areas, the squad should undertake psychological actions parallel to these, and should proceed, accompany and consolidate the common objective and explain to all the people about our struggle, explaining that our presence is to give peace, liberty and democracy to all Nicaraguans without exception, and explaining that our struggle is not against the nationals but rather against Russian imperialism. This will serve to ensure greater Psychological achievements which will increase the operations of the future.

6. Conclusions

The nature of the environment in guerrilla warfare does not permit sophisticated facilities for psychological operations, and the face-to-face persuasion of the guerrilla combatant-propagandists with the people is an effective and available tool which we should use as much as possible during the process of the struggle.

ARMED PROPAGANDA

1. Generalities

Frequently a misunderstanding exists on "armed propaganda," that this tactic is a compulsion of the people with arms. In reality, it does not include compulsion, but the guerrilla should know well the principles and methods of this tactic. The objective of this section is to give the guerrilla student an understanding of the armed propaganda that should be used, and that will be able to be applied in guerrilla warfare.

2. Close Identification with the People

Armed propaganda includes all acts carried out by an armed force, whose results improve the attitude of the people toward this force, and it does not include forced indoctrination. This is carried out by a close identification with the people on any occasion. For example:

- ↳ Putting aside weapons and working side by side with the peasants in the countryside: building, fishing, repairing roofs, transporting water, etc.
- ↳ When working with the people, the guerrillas can use slogans such as "many hands doing small things, but doing them together."
- ↳ Participating in the tasks of the people, they can establish a strong tie between them and the guerrillas and at the same time a popular support for our movement is generated.

During the patrols and other operations around or in the midst of villages, each guerrilla should be respectful and courteous with the people. In addition he should move with care and always be well prepared to fight, if necessary. But he should not always see all the people as

enemies, with suspicions or hostility. Even in war, it is possible to smile, laugh or greet people. Truly, the cause of our revolutionary base, the reason why we are struggling, is our people. We must be respectful to them on all occasions that present themselves.

In places and situations wherever possible, e.g. when they are resting during the march, the guerrillas can explain the operation of weapons to the youths and young men. They can show them an unloaded rifle so that they will learn to load it and unload it; their use, and aiming at imaginary targets they are potential recruits for our forces.

The guerrillas should always be prepared with simple slogans in order to explain to the people, whether in an intentional form or by chance, the reason for the weapons.

"The weapons will be for winning freedom; they are for you."

"With weapons we can impose demands such as hospitals, schools, better roads, and social services for the people, for you."

"Our weapons are, in truth, the weapons of the people, yours."

"With weapons we can change the Sandino-Communist regime and return to the people a true democracy so that we will all have economic opportunities."

All of this should be designed to create an identification of the people with the weapons and the guerrillas who carry them. Finally, we should make the people feel that we are thinking of them and that the

weapons are the people's, in order to help them and protect them from a Communist, totalitarian, imperialist regime, indifferent to the needs of the population.

3. Implicit and Explicit Terror

A guerrilla armed force always involves implicit terror because the population, without saying it aloud, feels terror that the weapons may be used against them. However, if the terror does not become explicit, positive results can be expected.

In a revolution, the individual lives under a constant threat of physical damage. If the government police cannot put an end to the guerrilla activities, the population will lose confidence in the government, which has the inherent mission of guaranteeing the safety of citizens. However, the guerrillas should be careful not to become an explicit terror, because this would result in a loss of popular support.

In the words of a leader of the Huk guerrilla movement of the Philippine Islands: "The population is always impressed by weapons, not by the terror that they cause, but rather by a sensation of strength/force. We must appear before the people, giving them the message of the struggle." This is, then, in a few words, the essence of armed propaganda.

An armed guerrilla force can occupy an entire town or small city that is neutral or relatively passive in the conflict. In order to conduct the armed propaganda in an effective manner, the following should be carried out simultaneously:

↳ Destroy the military or police installations and remove the survivors to a "public place."

↳ Cut all the outside lines of communications: cables, radio, messengers.

↳ Set up ambushes in order to delay the reinforcements in all the possible entry routes.

↳ Kidnap all officials or agents of the Sandinista government and replace them in "public Places" with military or civilian persons of trust to our movement; in addition, carry out the following:

↳ Establish a public tribunal that depends on the guerrillas, and cover the town or city in order to gather the population for this event.

↳ Shame, ridicule and humiliate the "personal symbols" of the government of repression in the presence of the people and foster popular participation through guerrillas within the multitude, shouting slogans and jeers.

↳ Reduce the influence of individuals in tune with the regime, pointing out their weaknesses and taking them out of the town, without damaging them publicly.

↳ Mix the guerrillas within the population and show very good conduct by all members of the column, practicing the following:

Any article taken will be paid for with cash.

The hospitality offered by the people will be accepted and this

opportunity will be exploited in order to carry out face-to-face persuasion about the struggle.

Courtesy visits should be made to the prominent persons and those with prestige in the place, such as doctors, priests, teachers, etc.

The guerrillas should instruct the population that with the end of the operative, and when the Sandinista repressive forces interrogate them, they may reveal EVERYTHING about the military operation carried out. For example, the type of weapons they use, how many men arrived, from what direction they came and in what direction they left, in short, EVERYTHING.

In addition, indicate to the population that at meetings or in private discussion they can give the names of the Sandinista informants, who will be removed together with the other officials of the government of repression.

When a meeting is held, conclude it with a speech by one of the leaders of guerrilla political cadres (the most dynamic), which includes explicit references to:

The fact that the "enemies of the people" -- the officials or Sandinista agents -- must not be mistreated in spite of their criminal acts, although the guerrilla force may have suffered casualties, and that this is done due to the generosity of the Christian guerrillas.

Give a declaration of gratitude for the "hospitality" of the population, as well as let them know that the risks that they will run when

the Sandinistas return are greatly appreciated.

The fact that the Sandinista regime, although it exploits the people with taxes, control of money, grains and all aspects of public life through associations, which they are forced to become part of, will not be able to resist the attacks of our guerrilla forces.

Make the promise to the people that you will return to ensure that the "leeches" of the Sandinista regime of repression will not be able to hinder our guerrillas from integrating with the population.

A statement repeated to the population to the effect that they can reveal everything about this visit of our commandos, because we are not afraid of anything or anyone, neither the Soviets nor the Cubans. Emphasize that we are Nicaraguans, that we are fighting for the freedom of Nicaragua and to establish a very Nicaraguan government.

4. Guerrilla Weapons Are The Strength of the People over an Illegal Government

The armed propaganda in populated areas does not give the impression that weapons are the power of the guerrillas over the people, but rather that the weapons are the strength of the people against a regime of repression. Whenever it is necessary to use armed force in an occupation or visit to a town or village, guerrillas should emphasize making sure that they:

↳ Explain to the population that in the first place this is being done to protect them, the people, and not themselves.

þ Admit frankly and publicly that this is an "act of the democratic guerrilla movement," with appropriate explanations.

þ That this action, although it is not desirable, is necessary because the final objective of the insurrection is a free and democratic society, where acts of force are not necessary.

þ The force of weapons is a necessity caused by the oppressive system, and will cease to exist when the "forces of justice" of our movement assume control.

If, for example, it should be necessary for one of the advanced posts to have to fire on a citizen who was trying to leave the town or city in which the guerrillas are carrying out armed propaganda or political proselytism, the following is recommended:

þ Explain that if that citizen had managed to escape, he would have alerted the enemy that is near the town or city, and they could carry out acts of reprisal such as rapes, pillage, destruction, captures, etc., in this way terrorizing the inhabitants of the place for having given attention and hospitalities to the guerrillas of the town.

þ If a guerrilla fires at an individual, make the town see that he was an enemy of the people, and that they shot him because the guerrilla recognized as their first duty the protection of citizens.

þ The command tried to detain the informant without firing because he, like all Christian guerrillas, espouses nonviolence. Firing at the Sandinista

informant, although it is against his own will, was necessary to prevent the repression of the Sandinista government against innocent people.

↳ Make the population see that it was the repressive system of the regime that was the cause of this situation, what really killed the informer, and that the weapon fired was one recovered in combat against the Sandinista regime.

↳ Make the population see that if the Sandinista regime had ended the repression, the corruption backed by foreign powers, etc., the freedom commandos would not have had to brandish arms against brother Nicaraguans, which goes against our Christian sentiments. If the informant hadn't tried to escape he would be enjoying life together with the rest of the population, because not have tried to inform the enemy. This death would have been avoided if justice and freedom existed in Nicaragua, which is exactly the objective of the democratic guerrilla.

5. Selective Use of Violence for Propagandistic Effects

It is possible to neutralize carefully selected and planned targets, such as court judges, mesta judges, police and State Security officials, CDS chiefs, etc. For psychological purposes it is necessary to gather together the population affected, so that they will be present, take part in the act, and formulate accusations against the oppressor.

The target or person should be chosen on the basis of:

↳ The spontaneous hostility that the majority of the population feels toward the target.

↳ Use rejection or potential hatred by the majority of the population affected toward the target, stirring up the population and making them see all the negative and hostile actions of the individual against the people.

↳ If the majority of the people give their support or backing to the target or subject, do not try to change these sentiments through provocation.

↳ Relative difficulty of controlling the person who will replace the target.

The person who will replace the target should be chosen carefully, based on:

↳ Degree of violence necessary to carry out the change.

↳ Degree of violence acceptable to the population affected.

↳ Degree of predictable reprisal by the enemy on the population affected or other individuals in the area of the target.

The mission to replace the individual should be followed by:

↳ Extensive explanation within the population affected of the reason why it was necessary for the good of the people.

↳ Explain that Sandinista retaliation is unjust, indiscriminate, and above all, a justification for the execution of this mission.

þ Carefully test the reaction of the people toward the mission, as well as control this reaction, making sure that the populations reaction is beneficial towards the Freedom Commandos.

6. Conclusions

Armed propaganda includes all acts executed and the impact achieved by an armed force, which as a result produces positive attitudes in the population toward this force, and it does not include forced indoctrination. However, armed propaganda is the most effective available instrument of a guerrilla force.

ARMED PROPAGANDA TEAMS (APTs)

1. Generalities

In contact with the very reality of their roots, in a psychological operation campaign in guerrilla warfare, the comandantes will be able to obtain maximum psychological results from an Armed Propaganda program. This section is to inform the guerrilla student as to what Armed Propaganda Teams are in the environment of guerrilla warfare.

2. Combination: Political Awareness and Armed Propaganda

The Armed Propaganda Teams combine political awareness-building with armed propaganda, which will be carried out by carefully selected guerrillas (preferably with experience in combat), for personal persuasion within the population.

The selection of the staff is more important than the training, because we cannot train guerrilla cadres just to show the sensations of ardor and fervor, which are essential for person-to-person persuasion. More important is the training of persons who are intellectually agile and developed.

An Armed Propaganda Team includes from 6 to 10 members; this number or a smaller number is ideal, since there is more camaraderie, solidarity and group spirit. The themes to deal with are assimilated more rapidly and the members react more rapidly to unforeseen situations.

In addition to the combination as armed propagandist-combatant each member of the team should be well prepared to carry out permanent person-to-person communication, face-to-face.

The leader of the group should be the commando who is the most highly motivated politically and the most effective in face-to-face persuasion. The position, hierarchy or range will not be decisive for carrying out that function, but rather who is best qualified for communication with the people.

The source of basic recruitment for guerrilla cadres will be the same social groups of Nicaraguans to whom the psychological campaign is directed, such as peasants, students, professionals, housewives, etc. The campesinos (peasants) should be made to see that they do not have lands; the workers that the State is putting an end to factories and industries; the doctors, that they are being replaced by Cuban paramedics, and that as doctors they cannot practice their profession due to lack of medicines. A requirement for recruiting them will be their ability to express themselves

in public.

The selection of the personnel is more important than the training. The political awareness-building and the individual capabilities of persuasion will be shown in the group discussions for motivation of the guerrilla as a propagandist-combatant chosen as cadres to organize them in teams, that is, those who have the greatest capacity for this work.

The training of guerrillas for Armed Propaganda Teams emphasizes the method and not the content. A two-week training period is sufficient if the recruitment is done in the form indicated. If a mistaken process of recruitment has been followed, however good the training provided, the individual chosen will not yield a very good result.

The training should be intensive for 14 days, through team discussions, alternating the person who leads the discussion among the members of the group.

The subjects to be dealt with will be the same, each day a different theme being presented, for a varied practice.

The themes should refer to the conditions of the place and the meaning that they have for the inhabitants of the locality, such as talking of crops, fertilizers, seeds, irrigation of crops, etc. They can also include the following topics:

- þ Sawed wood, carpenters' tools for houses or other buildings.
- þ Boats, roads, horses, oxen for transportation, fishing,

agriculture.

- þ Problems that they may have in the place with residents, offices of the regime, imposed visitors, etc.
- þ Force labor, service in the militia.
- þ Forced membership in Sandinista groups, such as women's clubs, youth associations, workers' groups, etc.
- þ Availability and prices of consumer articles and of basic needs in the grocery stores and shops of the place.
- þ Characteristics of education in the public schools.
- þ Anxiety of the people over the presence of Cuban teachers in the schools and the intrusion of politics, i.e. using them for political ends and not educational ones as should be.
- þ Indignation over the lack of freedom of worship, and persecution, of which priests are victims; and over the participation of priests such as Escoto and Cardenal in the Sandinista government, against the explicit orders of his Holiness, the Pope.

NOTE: Members of the team can develop other themes.

The target groups for the Armed Propaganda Teams are not the persons with sophisticated political knowledge, but rather those whose opinion are formed from what they see and hear. The cadres should use persuasion to

carry out their mission. Some of the persuasive methods that they can use are the following:

Interior Group/Exterior Group. It is a principle of psychology that we humans have the tendency to form personal associations from "we" and "the others," or "we" and "they", "friends" and "enemies," "fellow countrymen" and "foreigners," "mestizos" and "gringos."

The Armed Propaganda Team can use this principle in its activities, so that it is obvious that the "exterior" groups ("false" groups) are those of the Sandinista regime, and that the "interior" groups ("true" groups) that fight for the people are the Freedom Commandos.

We should inculcate this in the people in a subtle manner so that these feelings seem to be born of themselves, spontaneously.

"Against" is much easier than "for." It is a principle of political science that it is easier to persuade the people to vote against something or someone than to persuade them to vote in favor of something or someone. Although currently the regime has not given the Nicaraguan people the opportunity to vote, it is known that the people will vote in opposition, so that the Armed Propaganda Teams can use this principle in favor of our insurrectional struggle. They should ensure that this campaign is directed specifically against the government or its sympathizers, since the people should have specific targets for their frustrations.

Primary Groups and Secondary Groups. Another principle of sociology is that we humans forge or change our opinions from two sources: primarily, through our association with our family, comrades, or intimate friends; and

secondarily, through distant associations such as acquaintances in churches, clubs or committees, labor unions or governmental organizations. The Armed Propaganda Team cadres should join the first groups in order to persuade them to follow the policies of our movement, because it is from this type of group that the opinions or changes of opinion come.

Techniques of Persuasion in Talks or Speeches:

Be Simple and Concise. You should avoid the use of difficult words or expressions and prefer popular words and expressions, i.e. the language of the people. In dealing with a person you should make use of concise language, avoiding complicated words. It is important to remember that we use oratory to make our people understand the reason for our struggle, and not to show off our knowledge.

Use Lively and Realistic Examples. Avoid abstract concepts, such as are used in universities in the advanced years, and in place of them, give concrete examples such as children playing, horses galloping, birds in flight, etc.

Use Gestures to Communicate. Communication, in addition to being verbal, can be through gestures, such as using our hands expressively, back movements, facial expressions, focusing of our look and other aspects of "body language," projecting the individual personality in the message.

Use the Appropriate Tone of Voice. If, on addressing the people, you talk about happiness, a happy tone should be used. If you talk of something sad, the tone of the voice should be one of sadness; on talking of a heroic or brave act, the voice should be animated, etc.

Above All, Be Natural, Imitation of others should be avoided, since the people, especially simple people, easily distinguish a fake. The individual personality should be projected when addressing the population.

3. "Eyes and Ears" Within the Population

The amount of information for intelligence that will be generated by the deployment of the Armed Propaganda Teams will allow us to cover a large area with out commandos, who will become the eyes and ears of our movement within the population:

The combined reports of an Armed Propaganda Team will provide us with exact details on the enemy activities.

The intelligence information obtained by the Armed Propaganda Teams should be reported to the chiefs. However, it is necessary to emphasize that the first mission of the Armed Propaganda Teams is to carry out psychological operations, not to obtain data for intelligence.

Any intelligence report will be made through the outside contact of the Armed Propaganda Team, in order not to compromise the population.

The Armed Propaganda cadres are able to do what others in a guerrilla campaign cannot do: determine personally the development or deterioration of the popular support and the sympathy or hostility that the people feel toward our movement.

The Armed Propaganda Team program, in addition to being very effective

psychologically, increases the guerrilla capacity in obtaining and using information.

In addition, the Armed Propaganda cadre will report to his superior the reaction of the people to the radio broadcasts, the insurrectional flyers, or any other means of propaganda of ours.

Expressions or gestures of the eyes, or face, the tone and strength of the voice, and the use of the appropriate words greatly affect the face-to-face persuasion of the people.

With the intelligence reports supplied by the Armed Propaganda Teams, the comandantes will be able to have exact knowledge of the popular support, which they will make use of in their operations.

4. Psychological Tactics, Maximum Flexibility

Psychological tactics will have the greatest flexibility within a general plan, permitting a continuous and immediate adjustment of the message, and ensuring that an impact is caused on the indicated target group at the moment in which it is the most susceptible.

Tactically, an Armed Propaganda Equipment program should cover the majority and if possible all of the operational area. The communities in which this propaganda is carried out should not necessarily form political units with an official nature. A complete understanding of their structure or organization is not necessary because the cadres will work by applying socio-political action and not academic theory.

The target populations of the Armed Propaganda Teams will be chosen for being part of the operational area, and not for their size or amount of land.

The objective should be the people and not the territorial area.

In this respect, each work team will be able to cover some six towns approximately, in order to develop popular support for our movement.

The Team should always move in a covert manner within the towns of their area.

They should vary their route radically, but not their itinerary,. This is so that the inhabitants who are cooperating will be dependent on their itinerary, i.e., the hour in which they can frequently contact them to give them the information.

The danger of betrayal or an ambush can be neutralized by varying the itinerary a little, using different routes, as well as arriving or leaving without previous warning.

Whenever the surprise factor is used, vigilance should be kept in order to detect the possible presence of hostile elements.

No more than three consecutive days should be spent in a town.

The limit of three days has obvious tactical advantages, but it also has a psychological effect on the people, on seeing the team as a source of current and up-to-date information. Also, it can overexpose the target

audience and cause a negative reaction.

Basic tactical precautions should be taken. This is necessary for greater effectiveness, as was indicated in dealing with the subject of "Armed Propaganda," and when it is carried out discreetly, it increases the respect of the people for the team and increases their credibility.

The basic procedures are: covert elements that carry out vigilance before and after the departure and in intervals. There should be two at least, and they should meet at a predetermined point upon a signal, or in view of any hostile action.

The team's goal is to motivate the entire population of a place, but to constantly remain aware that defined target groups exist within this general configuration of the public.

Although meetings may be held in the population, the cadres should recognize and keep in contact with the target groups, mixing with them before, during and after the meeting. The method for holding this type of meeting was included in the topic "Armed Propaganda," and will be covered in greater detail under the title "Control of Mass Meetings and Demonstrations."

The basic focus of the Armed Propaganda cadres should be on the residents of the town, where their knowledge as formers of opinion can be applied.

In the first visits of identification with the inhabitants, the guerrilla cadres will be courteous and humble. They can work in the fields

or in any other form in which their abilities can contribute to the improvement of the living style of the inhabitants of the place, winning their trust and talking with them; helping to repair the fences of their cattle; the cleaning of the same, collaborating in the vaccination of their animals; teaching them to read, i.e., closely together in all the tasks of the peasant or the community.

In his free time, our guerrilla should mix in with the community groups and participate with them in pastoral activities, parties, birthdays, and even in wakes or burials of the members of said community; he will try to converse with both adults and adolescents. [He will try to penetrate to the heart of the family, in order to win the acceptance and trust of all of the residents of that sector.

The Armed Propaganda Team cadres will give ideological training, mixing these instructions with folkloric songs, and at the same time he will tell stories that have some attraction, making an effort to make them refer to heroic acts of our ancestors. He will also try to tell stories of heroism of our combatants in the present struggle so that listeners try to imitate them. It is important to let them know that there are other countries in the world where freedom and democracy cause those governing to be concerned over the well-being of their people, so that the children have medical care and free education; where also they are concerned that everyone have work and food, and all freedoms such as those of religion, association and expression; where the greatest objective of the government is to keep its people happy.

The cadres should not make mention of their political ideology during the first phase of identification with the people, and they should orient

their talks to things that are pleasing to the peasants or the listeners, trying to be as simple as possible in order to be understood.

The tactical objectives for identification with the people are the following:

To establish tight relations through identification with the people, through their very customs.

To determine the basic needs and desires of the different target groups.

To discover the weaknesses of the governmental control.

Little by little, to sow the seed of democratic revolution, in order to change the vices of the regime towards a new order of justice and collective well-being.

In the motivation of the target groups, by the Armed Propaganda Teams, the cadre should apply themes of "true~ groups and themes of "false" groups. The true group will correspond to the target group and the false one to the Sandinista regime.

For the economic interest groups, such as small businessmen and farmers, it should be emphasized that their potential progress is "limited" by the Sandinista government, that resources are scarcer and scarcer, the earnings/profits minimal, taxes high, etc. This can be applied to entrepreneurs of transportation and others.

For the elements ambitious for power and social positions, it will be emphasized that they will never be able to belong to the governmental social class, since they are hermetic in their circle of command. Example, the nine Sandinista leaders do not allow other persons to participate in the government, and they hinder the development of the economic and social potential of those like him, who have desires of overcoming this, which is unjust and arbitrary.

Social and intellectual criticisms. They should be directed at the professionals, professors, teachers, priests, missionaries, students and others. Make them see that their writings, commentaries or conversations are censored, which does not make it possible to correct these problems.

Once the needs and frustrations of the target groups have been determined, the hostility of the people to the "false" groups will become more direct, against the current regime and its system of repression. The people will be made to see that once this system or structure has been eliminated, the cause of their frustrations would be eliminated and they would be able to fulfill their desires. It should be shown to the population that supporting the insurrection is really supporting their own desires, since the democratic movement is aimed at the elimination of these specific problems.

As a general rule, the Armed Propaganda teams should avoid participating in combat. However, if this is not possible, they should react as a guerrilla unit with tactics of "hit and run," causing the enemy the greatest amount of casualties with aggressive assault fire, recovering enemy weapons and withdrawing rapidly.

One exception to the rule to avoid combat will be when in the town they are challenged by hostile actions, whether by an individual or whether by a number of men of an enemy team.

The hostility of one or two men can be overcome by eliminating the enemy in a rapid and effective manner. This is the most common danger.

When the enemy is equal in the number of its forces, there should be an immediate retreat, and then the enemy should be ambushed or eliminated by means of sharp-shooters.

In any of the cases, the Armed Propaganda Team cadres should not turn the town into a battleground. Generally, our guerrilla will be better armed, so that they will obtain greater respect from the population if they carry out appropriate maneuvers instead of endangering their lives, or even destroying their houses in an encounter with the enemy within the town.

5. A Comprehensive Team Program - Mobile Infrastructure

The psychological operations through the Armed Propaganda Teams include the infiltration of key guerrilla communicators (i.e., Armed Propaganda Team cadres) into the population of the country, instead of sending messages to them through outside sources, thus creating our "mobile infrastructure."

A "mobile infrastructure" is a cadre of our Armed Propaganda Team moving about, i.e., keeping in touch with six or more populations, from which his source of information will come; and at the same time it will serve so that at the appropriate time they will become integrated in the

complete guerrilla movement.

In this way, an Armed Propaganda Team program in the operational area builds for our comandantes in the countryside constant source of data gathering (infrastructure) in all the area. It is also a means for developing or increasing popular support, for recruiting new members and for obtaining provisions.

In addition, an Armed Propaganda Team program allows the expansion of the guerrilla movement, since they can penetrate areas that are not under the control of the combat units. In this way, through an exact evaluation of the combat units they will be able to plan their operations more precisely, since they will have certain knowledge of the existing conditions.

The comandantes will remember that this type of operation is similar to the Fifth Column, which was used in the first part of the Second World War, and which through infiltration and subversion tactics allowed the Germans to penetrate the target countries before the invasions. They managed to enter Poland, Belgium, Holland and France in a month, and Norway in a week. The effectiveness of this tactic has been clearly demonstrated in several wars and can be used effectively by the Freedom Commandos.

The activities of the Armed Propaganda Teams run some risks, but no more than any other guerrilla activity. However, the Armed Propaganda Teams are essential for the success of the struggle.

6. Conclusions

In the same way that the explorers are the "eyes and "ears" of a patrol, or of a column on the march, the Armed Propaganda Teams are also the source of information, the "antennas" of our movement, because they find and exploit the sociopolitical weaknesses in the target society, making possible a successful operation.

DEVELOPMENT AND CONTROL OF FRONT ORGANIZATIONS

1. Generalities

The development and control of front organizations (or "facade" organizations) is an essential process in the guerrilla effort to carry out the insurrection. That is, in truth, an aspect of urban guerrilla warfare, but it should advance parallel to the campaign in the rural area. This section has as its objective to give the guerrilla student an understanding of the development and control of front organizations in guerrilla warfare.

2. Initial Recruitment

The initial recruitment to the movement, if it is involuntary, will be carried out through several "private" consultations with a cadre (without his knowing that he is talking to a member of ours). Then, the recruit will be informed that he or she is already inside the movement, and he will be exposed to the police of the regime if he or she does not cooperate.

When the guerrillas carry out missions of armed propaganda and a program of regular visits to the towns by the Armed Propaganda Teams, these contacts will provide the commandos with the names and places of persons who can be recruited. The recruitment, which will be voluntary, is done

through visits by guerrilla leaders or political cadres.

After a chain of voluntary recruitments has been developed, and the trustworthiness of the recruits has been established by their carrying out small missions, they will be instructed about increasing/widening the chain by recruiting in specific target groups, in accordance with the following procedure:

From among their acquaintances or through observation of the target groups - political parties, workers' unions, youth groups, agrarian associations, etc. - finding out the personal habits, preferences and biases, as well as the weaknesses of the "recruitable" individuals.

Make an approach through an acquaintance, and if possible, develop a friendship, attracting him through his preferences or weaknesses: it might be inviting him for lunch in the restaurant of his choice or having a drink in his favorite cantina or an invitation to dinner in the place he prefers.

Recruitment should follow one of the following guidelines:

þ If in an informal conversation the target seems susceptible to voluntary recruitment based on his beliefs and personal values, etc., the political cadre assigned to carry out the recruitments will be notified of this. The original contact will indicate to the cadre assigned, in detail, all he knows of the prospective recruit, and the style of persuasion to be used, introducing the two.

þ If the target does not seem to be susceptible to voluntary recruitment, meetings can be arranged which seem casual with the

guerrilla leaders or with the political cadres (unknown by the target until that moment). The meetings will be held so that "other persons" know that the target is attending them, whether they see him arrive at a particular house, seated at the table in a particular bar or even seated on a park bench. The target, then, is faced with the fact of his participation in the insurrectional struggle and it will be indicated to him also that if he fails to cooperate or to carry out future orders, he will be subjected to reprisals by the police or soldiers of the regime.

þ The notification of the police, denouncing a target who does not want to join the guerrillas, can be carried out easily, when it becomes necessary, through a letter with false statements of citizens who are not implicated in the movement. Care should be taken that the person who recruited him covertly is not discovered.

þ With the carrying out of clandestine missions for the movement, the involvement and handing over of every recruit is done gradually on a wider and wider scale, and confidence increases. This should be a gradual process, in order to prevent confessions from fearful individuals who have been assigned very difficult or dangerous missions too early.

Using this recruitment technique, our guerrillas will be able to successfully infiltrate any key target group in the regime, in order to improve the internal control of the enemy structure.

3. Established Citizens, Subjective Internal Control

Established citizens, such as doctors, lawyers, businessmen, landholders, minor state officials, etc., will be recruited to the movement and used for subjective internal control of groups and associations to which they belong or may belong.

Once the recruitment/involvement has been brought about, and has progressed to the point that allows that specific instructions be given to internal cadres to begin to influence their groups, instructions will be given to them to carry out the following:

- ↳ The process is simple and only requires a basic knowledge of the Socrates dialectic: that is the knowledge that is inherent to another person or the established position of a group, some theme, some word or some thought related to the objective of persuasion of the person in charge of our recruitment.

- ↳ The cadre then must emphasize this theme, word or thought in the discussions or meetings of the target group, through a casual commentary, which improves the focus of other members of the group in relation to this. Specific examples are:

Economic interest groups are motivated by profit and generally feel that the system hinders the use of their capability in this effort in some way, taxes, import-export tariffs, transportation costs, etc. The cadre in charge will increase this feeling of frustration in later conversations.

Political aspirants, particularly if they are not successful, feel that the system discriminates against them unfairly, limiting their capabilities, because the Sandinista regime does not allow elections. The

cadres should focus political discussions towards this frustration.

Intellectual social critics (such as professors, teachers, priests, missionaries, etc.), generally feel that the government ignores their valid criticism or censors their comments unjustly, especially in a situation of revolution. This can easily be shown by the guerrilla cadre at meetings and discussions, to be an injustice of the system.

For all the target groups, after they have established frustrations, the hostility towards the obstacles to their aspirations will gradually become transferred to the current regime and its system of repression.

The guerrilla cadre moving among the target groups should always maintain a low profile, so that the development of hostile feelings towards the false Sandinista regime seems to come spontaneously from the members of the group and not from suggestions of the cadres. This is internal subjective control.

Antigovernmental hostility should be generalized, and not necessarily in our favor. If a group develops a feeling in our favor, it can be utilized. But the main objective is to precondition the target groups for the fusion in mass organizations later in the operation, when other activities have been successfully undertaken.

4. Organizations of Cells for Security

Internal cadres of our movement should organize into cells of three persons, only one of them maintaining outside contact.

The cell of three persons is the basic element of the movement, with frequent meetings to receive orders and pass information to the cell leader. These meetings are also very important for mutually reinforcing the members of the cell, as well as their morale. They should exercise criticism of themselves on the realization or failures in carrying out individual subjective control missions.

The coordination of the three-member cell provides a security net for reciprocal communication, each member having contact with only an operational cell. The members will not reveal at the cell coordination meetings the identity of their contact in an operational cell; they will reveal only the nature of the activity in which the cell is involved, e.g., political party work, medical association work, etc.

There is no hierarchy in cells outside of an element of coordination, who is the leader, who will have direct but covert contact with our guerrilla comandante in the zone or operational area. The previous diagram does not indicate which new operational cell is the limit, but it indicates that for every three operational cells, we need a coordination cell.

5. Fusion in a "Cover" Organization

The fusion of organizations recognized by the Sandinista government, such as associations and other groups, through internal subjective control, occurs in the final stages of the operation, in a tight connection with mass meetings.

When the guerrilla armed action has expanded sufficiently, armed propaganda missions will be carried out on a large scale: propaganda teams

will have clearly developed open support of the institutions; the enemy system of target groups will be well infiltrated and preconditioned. At the point at which mass meetings are held, the internal cadres should begin discussions for the "fusion" of forces into an organization - this organization will be a "cover" source of our movement.

Any other target group will be aware that other groups are developing greater hostility to the government., the police and the traditional legal bases of authority. The guerrilla cadres in that group - for example, teachers - will cultivate this awareness-building, making comments such as "So-and-so, who is a farmer, said that the members of his cooperative believe that the new economic policy is absurd, poorly planned and unfair to the farmers."

When the awareness-building is increased, in the sense that other groups feel hostility towards the regime, the group discussions are held openly and our movement will be able to receive reports that the majority of their operatives are united in common, greater hostility against the regime. This will be developed and the order to fuse/join will come about. The fusion into a "cover" front is carried out thusly:

↳ Internal cadres of our movement will meet with people such as presidents, leaders, and others, at organized meetings chaired by the group chief of our movement. Two or three escorts can assist the guerrilla cadre if it becomes necessary.

↳ Publish a joint communique on this meeting, announcing the creation of the "cover" front, including names and signatures of the participants, and names of the organizations that they represent.

After releasing this communique, mass meetings should be initiated, which should have as a goal the destruction of the Sandinista control.

6. Conclusions

The development and control of the "cover" organizations in a guerrilla war will give our movement the ability to create the "whiplash" effect within the population, when the order for fusion is given. When the infiltration and internal subjective control have been developed parallel with other guerrilla activities, a democratic guerrilla commander will literally be able to shake up the Sandinista structure and replace it.

CONTROL OF MASS CONCENTRATIONS AND MEETINGS

1. Generalities

In the last stages of a guerrilla war, mass concentrations and meetings are a powerful psychological tool for carrying out the mission. This section has as its objective giving the guerrilla student training on techniques for controlling mass concentrations and meetings in guerrilla warfare.

2. Infiltration of Guerrilla Cadres

Infiltration of guerrilla cadres (whether a member of our movement or outside element) in workers' unions, student groups, peasant organizations, etc., preconditioning these groups for behavior within the masses, where they will have to carry proselytism for the instructional struggle in a

clandestine manner.

þ Our psychological war team should prepare in advance a hostile mental attitude among the target groups so that at the decisive moment they can turn their furor into violence, demanding their rights that have been trampled upon by the regime.

þ These preconditioning campaigns must be aimed at the political parties, professional organizations, students, laborers, the masses of the unemployed, the ethnic minorities and any other sector of society that is vulnerable or recruitable; this also includes the popular masses and sympathizers of our movement.

þ The basic objective of a preconditioning campaign is to create a negative "image" of the common enemy, e.g.:

Describe the managers of collective government entities as trying to treat the staff the way "slave foremen" do.

The police mistreat the people like the Communist "Gestapo" does.

The government officials of National Reconstruction are puppets of Russian-Cuban imperialism.

Our psychological war cadres will create compulsive obsessions of a temporary nature in places of public concentrations, constantly hammering away at the themes pointed out or desired, the same as in group gatherings; in informal conversations expressing discontent; in addition passing out brochures and flyers, and

writing editorial articles both on the radio and in newspapers, focused on the intention of preparing the mind of the people of the decisive moment, which will erupt in general violence.

In order to facilitate the preconditioning of the masses, we should often use phrases to make the people see, such as:

The taxes that they pay the government do not benefit the people at all, but rather are used as a form of exploitation in order to enrich those governing.

Make it plain to the people that they have become slaves, that they are being exploited by privileged military and political groups.

þ The foreign advisers and their counseling programs are in reality "interveners" in our homeland, who direct the exploitation of the nation in accordance with the objectives of the Russian and Cuban imperialists, in order to turn our people into slaves of the hammer and sickle.

3. Selection of Appropriate Slogans

The leaders of the guerrilla warfare classify their slogans in accordance with the circumstances with the aim of mobilizing the masses in a wide scale of activities and at the highest emotional level.

When the mass uprising is being developed, our covert cadres should make partial demands, initially demanding, e.g. "We want food," "We want

freedom of worship," "We want union freedom" - steps that will lead us toward the realization of the goals of our movement, which are: GOD, HOMELAND and DEMOCRACY.

If a lack of organization and command is noted in the enemy authority, and the people find themselves in a state of exaltation, advantage can be taken of this circumstance so that our agitators will raise the tone of the rallying slogans, taking them to the most strident point.

If the masses are not emotionally exalted, our agitators will continue with the "partial" slogans, and the demands will be based on daily needs, chaining them to the goals of our movement.

An example of the need to give simple slogans is that few people think in terms of millions of cordobas, but any citizen, however humble he may be, understands that a pair of shoes is necessary. The goals of the movement are of an ideological nature, but our agitators must realize that food - "bread and butter," "the tortilla and red beans" - pull along the people, and it should be understood that this is their main mission.

4. Creation of Nuclei

This involves the mobilization of a specific number of agitators of the guerrilla organization of the place. This group will inevitably attract an equal number of curious persons who seek adventures and emotions, as well as those unhappy with the system of government. The guerrillas will attract sympathizers, discontented citizens as a consequence of the repression of the system. Each guerrilla subunit will be assigned specific tasks and missions that they should carry out.

Our cadres will be mobilized in the largest number possible, together with persons who have been affected by the Communist dictatorship, whether their possessions have been stolen from them, they have been incarcerated, or tortured, or suffered from any other type of aggression against them. They will be mobilized toward the areas where the hostile and criminal elements of the FSLN, CDS and others live, with an effort for them to be armed with clubs, iron rods, placards and if possible, small firearms, which they will carry hidden.

If possible, professional criminals will be hired to carry out specific selected "jobs."

Our agitators will visit the places where the unemployed meet, as well as the unemployment offices, in order to hire them for unspecified "jobs." The recruitment of these wage earners is necessary because a nucleus is created under absolute orders.

The designated cadres will arrange ahead of time the transportation of the participants, in order to take them to meeting places in private or public vehicles, boats or any other type of transportation.

Other cadres will be designated to design placards, flags and banners with different slogans or key words, whether they be partial, temporary or of the most radical type.

Other cadres will be designated to prepare flyers, posters, signs and pamphlets to make the concentration more noticeable. This material will contain instructions for the participants and will also serve against the

regime.

Specific tasks will be assigned to others, in order to create a "martyr" for the cause, taking the demonstrators to a confrontation with the authorities, in order to bring about uprisings or shootings, which will cause the death of one or more persons, who would become the martyrs, a situation that should be made use of immediately against the regime, in order to create greater conflicts.

5. Ways to Lead an Uprising at Mass Meetings

It can be carried out by means of a small group of guerrillas infiltrated within the masses, who will have the mission of agitating, giving the impression that there are many of them and that they have popular backing. Using the tactics of a force of 200-300 agitators, a demonstration can be created in which 10,00-20,00 persons take part.

The agitation of the masses in a demonstration is carried out by means of sociopolitical objectives. In this action one or several people of our convert movement should take part, highly trained as mass agitators, involving innocent persons, in order to bring about an apparent spontaneous protest demonstration. They will lead all of the concentration to the end of it.

Outside Commando. This element stays out of all activity, located so that they can observe from where they are the development of the planned events. As a point of observation, they should look for the tower of a church, a high building, a high tree, the highest level of the stadium or an auditorium, or any other high place.

Inside Commando. This element will remain within the multitude. Great importance should be given to the protection of the leaders of these elements. Some placards or large allusive signs should be used to designate the Commando Posts and to provide signals to the subunits. This element will avoid placing itself in places where fights or incidents come about after the beginning of the demonstration.

These key agitators of ours will remain within the multitude. The one responsible for this mission will assign ahead of time the agitators to remain near the placard that he will indicate to them, in order to give protection to the placard from any contrary element. In that way the commander will know where our agitators are, and will be able to send orders to change passwords or slogans, or any other unforeseen thing, and even eventually to incite violence if he desires it.

At this stage, once the key cadres have been dispersed, they should place themselves in visible places such as by signs, lampposts, and other places which stand out.

Our key agitators should avoid places of disturbances, once they have taken care of the beginning of the same.

Defense Posts. These elements will act as bodyguards in movement, forming a ring of protection for the chief, protecting him from the police and the army, or helping him to escape if it should be necessary. They should be highly disciplined and will react only upon a verbal order from the chief.

In case the chief participates in a religious concentration, a funeral or any other type of activity in which they have to behave in an organized fashion, the bodyguards will remain in the ranks very close to the chief or to the placard or banner carriers in order to give them full protection.

The participants in this mission should be guerrilla combatants in civilian clothes, or hired recruits who are sympathizers in our struggle and who are against the oppressive regime.

These members must have a high discipline and will use violence only on the verbal orders of the one in charge of them.

Messengers. They should remain near the leaders, transmitting orders between the inside and outside commandos. They will use communication radios, telephones, bicycles, motorcycles, cars, or move on foot or horseback, taking paths or trails to shorten distances. Adolescents (male and female) are ideal for this mission.

Shock Troops. These men should be equipped with weapons (Knives, razors, chains, clubs, bludgeons) and should march slightly behind the innocent and gullible participants. They should carry their weapons hidden. They will enter into action only as "reinforcements" if the guerrilla agitators are attacked by the police. They will enter the scene quickly, violently and by surprise, in order to distract the authorities, in this way making possible the withdrawal or rapid escape of the inside commando.

Carriers of Banners and Placards. The banners and placards used in demonstrations or concentrations will express the protests of the population, but when the concentration reaches its highest level of

euphoria or popular discontent, our infiltrated persons will make use of the placards against the regime, which we manage to infiltrate in a hidden fashion, and on them slogans or key words will be expressed to the benefit of our cause. The one responsible for this mission will assign the agitators ahead of time to keep near the placard of any contrary element. In that way, the comandante will know where the agitators are, and will be able to send orders to change slogans and eventually to incite violence if he wishes.

Agitators of Rallying Cries and Applause. They will be trained with specific instructions to use tried rallying cries. They will be able to use phrase such as "WE ARE HUNGRY, WE WANT BREAD," and "WE DON'T WANT COMMUNISM." Their work and their technique for agitating the masses is quite similar to those of the leaders of applause and slogans at the high school football or baseball games. The objective is to become more adept and not just to shout rallying cries.

6. Conclusions

In a revolutionary movement of guerrilla warfare, the mass concentrations and protest demonstrations are the principle essential for the destruction of the enemy structures.

MASSIVE IN-DEPTH SUPPORT THROUGH PSYCHOLOGICAL OPERATIONS

1. Generalities

The separate coverage in these sections could leave the student with some doubts. Therefore, all sections are summarized here, in order to give

a clearer picture of this book.

2. Motivation as Combatant-Propagandist

Every member of the struggle should know that his political mission is as important as, if not more important than, his tactical mission.

3. Armed Propaganda

Armed propaganda in small towns, rural villages, and city residential districts should give the impression that our weapons are not for exercising power over the people, but rather that the weapons are for protecting the people; that they are the power of the people against the FSLN government of oppression.

4. Armed Propaganda Teams

Armed Propaganda Teams will combine political awareness building and the ability to conduct propaganda for ends of personal persuasion, which will be carried out within the population.

5. Cover ("Facade") Organizations

The fusion of several organizations and associations recognized by the government, through internal subjective control, occurs in the final stages of the operation, in close cooperation with mass meetings.

6. Control of Mass Demonstrations

The mixture of elements of the struggle with participants in the demonstration will give the appearance of a spontaneous demonstration, lacking direction, which will be used by the agitators of the struggle to control the behavior of the masses.

7. Conclusion

Too often we see guerrilla warfare only from the point of view of combat actions. This view is erroneous and extremely dangerous. Combat actions are not the key to victory in guerrilla warfare but rather form part of one of the six basic efforts. There is no priority in any of the efforts, but rather they should progress in a parallel manner. The emphasis or exclusion of any of these efforts could bring about serious difficulties, and in the worst of cases, even failure. The history of revolutionary wars has shown this reality.

APPENDIX

The purpose of this appendix is to complement the guidelines and recommendations to the propagandist-guerrillas expressed under the topic of "Techniques of Persuasion in Talks and Speeches," to improve the ability to organize and express thoughts for those who wish to perfect their oratorical abilities. After all, oratory is one of the most valuable resources for exercising leadership. Oratory can be used, then, as an extraordinary political tool.

2. The Audience

Oratory is simultaneous communication par excellence, i.e., the orator

and his audience share the same time and space. Therefore, every speech should be a different experience at "that" moment or particular situation which the audience is experiencing and which influences them. So the audience must be considered as "a state of mind." Happiness, sadness, anger, fear, etc., are states of mind that we must consider to exist in our audience, and it is the atmosphere that affects the target public.

The human being is made up of a mind and soul; he acts in accordance with his thoughts and sentiments and responds to stimuli of ideas and emotions. In that way there exist only two possible focuses in any plan, including speeches: the concrete, based on rational appeals, i.e., to thinking; and the idealized, with emotional appeals, i.e., to sentiment.

For his part the orator, although he must be sensitive to the existing mass sentiment, he must at the same time keep his cold judgment to be able to lead and control effectively the feelings of an audience. When in the oratorical momentum the antithesis between heart and brain comes about, judgment should always prevail, characteristic of a leader.

3. Political Oratory

Political oratory is one of the various forms of oratory, and it usually fulfills one of three objectives: to instruct, persuade, or move; and its method is reduced to urging (asking), ordering, questioning and responding.

Oratory is a quality so tied to political leadership that it can be said that the history of political orators is the political history of humanity, an affirmation upheld by names such as Cicero, Demosthenes,

Danton, Mirabeau, Robespierre, Clemenceau, Lenin, Trotsky, Mussolini, Hitler, Roosevelt, etc.

4. Qualities in a Speech

In general terms, the most appreciated qualities of a speech, and specifically a political speech in the context of the psychological action of the armed struggle, are the following:

- ↳ Be brief and concise

A length of five minutes [line missing in Spanish text]...that of the orator who said: "If you want a two-hour speech, I'll start right now; if you want a two-minute one, let me think awhile."

- ↳ Centered on the theme

The speech should be structured by a set of organized ideas that converge on the theme. A good speech is expressed by concepts and not only with words.

- ↳ Logic

The ideas presented should be logical and easily acceptable. never challenge logic in the mind of the audience, since immediately the main thing is lost - credibility. As far as possible, it is recommended that all speeches be based on a syllogism, which the orator should adjust in his exposition. For example: "Those governing get rich and are thieves; the Sandinistas have enriched themselves governing; then, the Sandinistats are thieves." This could be the point of a speech on the administrative corruption of the regime. When an idea or a

set of guiding ideas do not exist in a speech, confusion and dispersion easily arise.

5. Structure of a Speech

Absolute improvisation does not exist in oratory. All orators have a "mental plan" that allows them to organize their ideas and concepts rapidly; with practice it is possible to come to do this in a few seconds, almost simultaneously with the expression of the word.

The elements that make up a speech are given below, in a structure that we recommend always putting into practice, to those who wish to more and more improve their oratorical abilities:

↳ Introduction or Preamble

One enters into contact with the public, a personal introduction can be made or one of the movement to which we belong, the reason for our presence, etc. In these first seconds it is important to make an impact, attracting attention and provoking interest among the audience. For that purpose, there are resources such as beginning with a famous phrase or a previously prepared slogan, telling a dramatic or humorous story, etc.

↳ Purpose or Enunciation

The subject to be dealt with is defined, explained as a whole or by parts.

↳ Appraisal or Argumentation

Arguments are presented, EXACTLY IN THIS ORDER: First, the

negative arguments, or against the thesis that is going to be upheld, and then the positive arguments, or favorable ones to our thesis, immediately adding proof or facts that sustain such arguments.

↳ Recapitulation or Conclusion

A short summary is made and the conclusions of the speech are spelled out.

↳ Exhortation

Action by the public is called for, i.e., they are asked in and almost energetic manner to do or not to do something.

6. Some Literary Resources

Although there exist typically oratorical devices of diction, in truth, oratory has taken from other literary genres a large number of devices, several of which often, in an unconscious manner, we use in our daily expressions and even in our speeches.

Below we enunciate many of their literary devices in frequent use in oratory, recommending to those interested moderate use of them, since an orator who over-uses the literary device loses authenticity and sounds untrue.

The devices that are used the most in oratory are those obtained through the repetition of words in particular periods of the speech, such as:

Anaphora, or repetition of a word at the beginning of each sentence, e.g., "Freedom for the poor, freedom for the rich, freedom for all." In the reiteration, repetition is of a complete sentence (slogan) insistently through the speech, e.g., "With God and patriotism we will overcome Communism because...:

Conversion is the repetition at the end of every phrase, e.g.: "Sandinismo tries to be about everyone, dominate everyone, command everyone, and as an absolute tyranny, do away with everyone."

In the emphasis, repetition is used at the beginning and at the end of the clause, e.g., "Who brought the Russian-Cuban intervention? The Sandinistas. And who is engaged in arms trafficking with the neighboring countries? The Sandinistas. And who is proclaiming to be in favor of nonintervention? The Sandinistas."

Reduplication, when the phrase begins with the same word that ends the previous one. For example: "We struggle for democracy, democracy and social justice." The concatenation is a chain made up of duplications. For example: "Communism transmits the deception of the child to the young man, of the young man to the adult, and of the adult to the old man."

In the antithesis or word play, the same words are used with a different meaning to give an ingenious effect: e.g., "The greatest wealth of every human being is his own freedom, because slaves will always be poor but we poor can have the wealth of our freedom."

Similar cadences, through the use of verbs of the same tense and person, or nouns of the same number and case. For example: "Those of us who

are struggling we will be marching because he who perseveres achieves, and he who gives up remains."

Use of synonyms, repetition of words with a similar meaning. For example: "We demand a Nicaragua for all, without exceptions, without omissions."

Among the figures of speech most used in oratory are:

Comparison or simile, which sets the relationship of similarity between two or more beings or things. For example: "Because we love Christ, we love his bishops and pastors," and "Free as a bird."

Antithesis, or the counterposition of words, ideas, or phrases of an opposite meaning. For example: "They promised freedom and gave slavery; that they would distribute the wealth and they have distributed poverty; that they would bring peace, and they have brought about war."

Among the logic figures are the following:

Concession, which is a skillful way to concede something to the adversary in order to better emphasize the inappropriate aspects, through the use of expressions such as: but, however, although, nevertheless, in spite of the fact that, etc. For example: "The mayor here has been honest, but he is not the one controlling all the money of the nation." It is an effective form of rebuttal when the opinion of the audience is not entirely ours.

Permission, in which one apparently accedes to something, when in

reality it is rejected. For example: "Do not protest, but sabotage them."

"Talk quietly, but tell it to everyone."

Prolepsis is an anticipated refutation. For example: "Some will think that they are only promises; they will say, others said the same thing, but no. We are different, we are Christians, we consider God a witness to our words."

Preterition is an artifice, pretending discretion when something is said with total clarity and indiscretion. For example: "If I were not obligated to keep military secrets, I would tell all of you of the large amount of armaments that we have so that you would feel even more confidence that our victory is assured."

Communication is a way to ask and give the answer to the same question. For example: "If they show disrespect for the ministers of God, will they respect us, simple citizens? Never."

Rhetorical questions are a way in which one shows perplexity or inability to say something, only as an oratorical recourse. For example: "I am only a peasant and can tell you little. I know little and I will not be able to explain to you the complicated things of politics. Therefore, I talk to you with my heart, with my simple peasant's heart, as we all are."

Litotes is a form of meaning a lot by saying little. For example: "The nine commanders have stolen little, just the whole country."

Irony consists of getting across exactly the opposite of what one is saying. For example: "The divine mobs that threaten and kill, they are

indeed Christians."

Amplification is presenting an idea from several angles. For example:
"Political votes are the power of the people in a democracy. And economic votes are their power in the economy. Buying or not buying something, the majorities decide what should be produced. For something to be produced or to disappear. That is part of economic democracy."

The most usual plaintive figures of speech are:

Deprecation or entreaty to obtain something. For example: "Lord, free us from the yoke. Give us freedom."

Imprecation or threat, expressing a sentiment in view of the unjust or hopeless. For example: "Let there be a Homeland for all or let there be a Homeland for no one."

Conmination, similar to the previous one, presents a bad wish for the rest. For example, "Let them drown in the abyss of their own corruption."

The apostrophe consists of addressing oneself towards something supernatural or inanimate as if it were a living being. For example:
"Mountains of Nicaragua, make the seed of freedom grow."

Interrogation consists of asking a question of oneself, to give greater emphasis to what is expressed. It is different from communication, since it gives the answer and is of a logical and not a plaintive nature. For example: "If they have already injured the members of my family, my friends, my peasant brothers, do I have any path other than brandishing a

weapon?"

Reticence consists of leaving a thought incomplete, intentionally, so that mentally the audience completes it. For example, "They promised political pluralism and gave totalitarianism. They promised political pluralism and gave totalitarianism. They promised social justice, and they have increased poverty. They offered freedom of thought, and they have given censorship. Now, what they promise the world are free elections..."

ON THE TYPES AND NATURE OF MISSIONS FOR THE URBAN GUERRILLA

Source: Mini-Manual of the Urban Guerrilla - Carlos Marighella (1969)

In order to achieve the objectives previously listed, the urban guerrilla is obliged, in his tactics, to follow missions whose nature is as different or diversified as possible. The urban guerrilla does not arbitrarily choose this or that mission. Some actions are simple; others are complicated. The inexperienced guerrilla must be gradually introduced into actions and operations which run from the simple to the complex. He begins with small missions and tasks until he becomes completely experienced.

Before any action, the urban guerrilla must think of the methods and the personnel at his disposal to carry out the mission. Operations and actions that demand the urban guerrilla's technical preparation cannot be carried out by someone who lacks the technical skill. With these precautions, the missions which the urban guerrilla can undertake are the following:

1. Assaults
2. Raids and penetrations
3. Occupations
4. Ambushes
5. Street tactics
6. Strikes and work stoppages
7. Desertions, diversions, seizures, expropriation of weapons, ammunition and explosives
8. Liberation of prisoners
9. Executions
10. Kidnappings
11. Sabotage
12. Terrorism
13. Armed propaganda

14. War of nerves

ASSAULTS

Assaults are the armed attacks which we make to expropriate funds, liberate prisoners, capture explosives, submachine guns, and other types of weapons and ammunition.

Assaults can take place in broad daylight or at night. Daytime assaults are made when the objective cannot be achieved at any other hour, such as the transport of money by banks, which is not done at night. Night assault is usually the most advantageous for the guerrilla. The ideal is for all assaults to take place at night, when conditions for a surprise attack are most favorable and the darkness facilitates escape and hides the identity of the participants. The urban guerrilla must prepare himself, nevertheless, to act under all conditions, daytime as well as night.

The most vulnerable targets for assaults are the following:

1. Credit establishments
2. Commercial and industrial enterprises, including plants for the manufacture of weapons and explosives
3. Military establishments
4. Commissaries and police stations
5. Jails
6. Government property
7. Mass communications media
8. North American firms and properties
9. Government vehicles, including military and police vehicles, trucks, armored vehicles, money carriers, trains, ships, and airplanes.

The assaults on businesses use the same tactics, because in every case the buildings represent a fixed target. Assaults on buildings are planned as guerrilla operations, varied according to whether they are against banks, a commercial enterprise, industries, military bases, commissaries, prisons, radio stations, warehouses for foreign firms, etc.

The assault on vehicles--money-carriers, armored vehicles, trains, ships, airplanes--are of another nature, since they are moving targets. The nature of the operation varies according to the

situation and the circumstances--that is, whether the vehicle is stationary or moving. Armored cars, including military vehicles, are not immune to mines. Roadblocks, traps, ruses, interception by other vehicles, Molotov cocktails, shooting with heavy weapons, are efficient methods of assaulting vehicles. Heavy vehicles, grounded airplanes and anchored ships can be seized and their crews and guards overcome. Airplanes in flight can be hijacked by guerrilla action or by one person. Ships and trains in motion can be assaulted or captured by guerrilla operations in order to obtain weapons and ammunition or to prevent troop movements.

THE BANK ASSAULT AS POPULAR MISSION

The most popular mission is the bank assault. In Brazil, the urban guerrillas have begun a type of organized assault on the banks as a guerrilla operation. Today, this type of assault is widely used, and has served as a sort of preliminary test for the urban guerrilla in his training in the tactics of urban guerrilla warfare.

Important innovations in the tactics of assaulting banks have developed, guaranteeing escape, the withdrawal of money, and the anonymity of those involved. Among these innovations, we cite the shooting of tires of cars to prevent pursuit, locking people in the bank bathroom, making them sit on the floor, immobilizing the bank guards and taking their weapons, forcing someone to open the safe or the strong box, and using disguises.

Attempts to install bank alarms, to use guards or electronic detection devices prove fruitless when the assault is political and is carried out according to urban guerrilla warfare techniques. This guerrilla method uses new techniques to meet the enemy's tactical changes, has access to firepower that is growing every day, becomes increasingly more experienced and more confident, and uses a larger number of guerrillas every time; all to guarantee the success of operations planned down to the last detail.

The bank assault is a typical expropriation. But, as is true with any kind of armed expropriatory action, the guerrilla is handicapped by a two-fold competition:

1. competition from the outlaw
2. competition from the right-wing counter-revolutionary

This competition produces confusion, which is reflected in the people's uncertainty. It is up to the urban guerrilla to prevent this from happening, and to accomplish this he must use two methods:

1. He must avoid the outlaw's technique, which is one of unnecessary violence and the expropriation of goods and possessions belonging to the people
2. He must use the assault for propaganda purposes at the very moment it is taking place, and later distribute material, leaflets--every possible means of explaining the objectives and the principles of the urban guerrillas, as expropriator of the government and the ruling elite.

RAIDS AND PENETRATIONS

Raids and penetrations are rapid attacks on establishments located in neighborhoods, or even in the center of the city, such as small military units, commissaries, hospitals, to cause trouble, seize weapons, punish and terrorize the enemy, take reprisals, or to rescue wounded prisoners or those hospitalized under police guard. Raids and penetrations are also made on garages and depots to destroy vehicles and damage installations, especially if they are North American firms and property.

When they take place on certain stretches of highway or in certain distant neighborhoods, these raids can serve to force the enemy to move great numbers of troops, a totally useless effort since when they get there they will find nobody to fight. When they are carried out on certain houses, offices, archives or public offices, their purpose is to capture or search for secret papers and documents with which to denounce deals, compromises and the corruption of men in government, their dirty deals and criminal transactions.

Raids and penetrations are most effective if they are carried out at night.

OCCUPATIONS

Occupations are a type of attack carried out when the urban guerrilla stations himself in specific establishments and locations, for a temporary action against the enemy or for some propaganda purpose.

The occupation of factories and schools during strikes, or at other times, is a method of protest or of distracting the enemy's attention. The occupation of radio stations is for propaganda purposes. Occupation is a highly effective model for action but, in order to prevent losses and material damage to our forces, it is always a good idea to plan on the possibility of a forced withdrawal. It must always be meticulously planned, and carried out at the opportune moment. Occupations always have a time limit, and the swifter they are completed, the better.

AMBUSH

Ambushes are attacks, typified by surprise, when the enemy is trapped on the road or when he makes a police net surrounding a house or estate. A false alarm can bring the enemy to the spot, where he falls into a trap.

The principle object of the ambush is to capture enemy weapons and to punish him with death. Ambushes to halt passenger trains are for propaganda purposes, and, when they are troop trains, the object is to annihilate the enemy and seize his weapons.

The urban guerrilla sniper is the kind of fighter specially suited for ambush, because he can hide easily in the irregularities of the terrain, on the roofs and the tops of buildings and apartments under construction. From windows and dark places, he can take careful aim at his chosen target. Ambush has devastating effects on the enemy, leaving him unnerved, insecure and fearful.

STREET TACTICS

Street tactics are used to fight the enemy in the streets, utilizing the participation of the population against him.

In 1968, the Brazilian students used excellent street tactics against police troops, such as marching down streets against traffic and using slingshots and marbles against mounted police. Other street tactics consist of constructing barricades; pulling up paving blocks and hurling them at the police; throwing bottles, bricks, paperweights and other projectiles at the police from the top of office and apartment buildings; using buildings and other structures for escape, for hiding and for supporting surprise attacks.

It is equally necessary to know how to respond to enemy tactics. When the police troops come wearing helmets to protect them against flying objects, we have to divide ourselves into two teams--one to attack the enemy from the front, the other to attack him in the rear--withdrawing one as the other goes into action to prevent the first from being struck by projectiles hurled by the second.

By the same token, it is important to know how to respond to the police net. When the police designate certain of their men to go into the crowd and arrest a demonstrator, a larger group of urban guerrillas must surround the police group, disarming and beating them and at the same time allowing the prisoner to escape. This urban guerrilla operation is called "the net within a net".

When the police net is formed at a school building, a factory, a place where demonstrators gather, or some other point, the urban guerrilla must not give up or allow himself to be taken by surprise. To make his net effective, the enemy is obliged to transport his troops in vehicles and special cars to occupy strategic points in the streets, in order to invade the building or chosen locale.

The urban guerrilla, for his part, must never clear a building or an area and meet in it without first knowing its exits, the way to break an encirclement, the strategic points that the police must occupy, and the roads that inevitably lead into the net, and he must hold other strategic points from which to strike at the enemy. The roads followed by police vehicles must be mined at key

points along the way and at forced roadblocks. When the mines explode, the vehicles will be knocked into the air. The police will be caught in the trap and will suffer losses and be victims of an ambush.

The net must be broken by escape routes which are unknown to the police. The rigorous planning of a withdrawal is the best way to frustrate any encircling effort on the part of the enemy.

When there is no possibility of an escape plan, the urban guerrilla must not hold meetings, gatherings or do anything, since to do so will prevent him from breaking through the net which the enemy will surely try to throw around him.

Street tactics have revealed a new type of urban guerrilla who participates in mass protests. This is the type we designate as the "urban guerrilla demonstrator", who joins the crowds and participates in marches with specific and definite aims in mind. The urban guerrilla demonstrator must initiate the "net within the net", ransacking government vehicles, official cars and police vehicles before turning them over or setting fire to them, to see if any of them have money or weapons.

Snipers are very good for mass demonstrations, and along with the urban guerrilla demonstrator can play a valuable role. Hidden at strategic points, the snipers have complete success using shotguns or submachine guns, which can easily cause losses among the enemy.

STRIKES AND WORK INTERRUPTIONS

The strike is a model of action employed by the urban guerrilla in work centers and schools to damage the enemy by stopping work and study activities. Because it is one of the weapons most feared by the exploiters and oppressors, the enemy uses tremendous firepower and incredible violence against it. The strikers are taken to prison, suffer beatings, and many of them wind up killed.

The urban guerrilla must prepare the strike in such a way as to leave no track or clue that can identify the leaders of such an action. A strike is successful when it is organized by a small group, if it is carefully prepared in secret using the most clandestine methods. Weapons, ammunition, Molotov cocktails, homemade weapons of destruction and attack, all of these must be supplied beforehand in order to meet the enemy. So that the action can do the greatest possible amount of damage, it is a good idea to study and put into effect a sabotage plan. Strikes and study interruptions, although they are of brief duration, cause severe damage to the enemy. It is enough for them to crop up at different locations and in differing sections of the same area, disrupting daily life, occurring endlessly, one after the other, in true guerrilla fashion. In strikes or in simple work interruptions, the urban guerrilla has recourse to the occupation or penetration of the site, or he can simply make a raid. In that case, his objective is to take captives, to capture prisoners, or to capture enemy agents and propose an exchange for arrested strikers.

In certain cases, strikes and brief work interruptions can offer an excellent opportunity for preparing ambushes or traps, whose aim is the physical destruction of the police. The basic fact is that the enemy suffers losses as well as material and moral damage, and is weakened by the action.

DESERTIONS, DIVERSIONS, SEIZURES, EXPROPRIATION OF AMMUNITION AND EXPLOSIVES

Desertion and the diversion of weapons are actions carried out in military bases, ships, military hospitals, etc. The urban guerrilla soldier or officer must desert at the most opportune moment with modern weapons and ammunition, to hand them over to the guerrillas.

One of the most opportune moments is when the urban guerrilla soldier is called upon to pursue his guerrilla comrades outside the military base. Instead of following the orders of the "gorillas", the military urban guerrilla must join the ranks of the revolutionaries by handing over the

weapons and ammunition he carries, or the military vehicle he operates. The advantage of this method is that the rebels receive weapons and ammunition from the army, navy, air force, military police, civilian guard or the police without any great work, since it reaches their hands by government transportation.

Other opportunities may occur in the barracks, and the military urban guerrilla must always be alert to this. In case of carelessness on the part of commanders or in other favorable conditions--such as bureaucratic attitudes or the relaxation of discipline on the part of lieutenants or other internal personnel--the military urban guerrilla must no longer wait but must try to inform the guerrillas and desert with as large a supply of weapons as possible.

When there is no possibility of deserting with weapons and ammunition, the military urban guerrilla must engage in sabotage, starting fires and explosions in munitions dumps. This technique of deserting with weapons and of raiding and sabotaging the military centers is the best way of wearing out and demoralizing the enemy and leaving them confused.

The urban guerrilla's purpose in disarming an individual enemy is to capture his weapons. These weapons are usually in the hands of sentinels or others whose task is guard duty. The capture of weapons may be accomplished by violent means or by cleverness and tricks or traps. When the enemy is disarmed, he must be searched for weapons other than those already taken from him. If we are careless, he can use the weapons that were not seized to shoot the urban guerrilla.

The seizure of weapons is an efficient method of acquiring submachine guns, the urban guerrilla's most important weapon. When we carry out small operations or actions to seize weapons and ammunition, the materiel captured may be for personal use or for armaments and supplies for the firing teams.

The necessity to provide firepower for the urban guerrillas is so great that, in order to take off from the zero point, we often have to purchase one weapon, divert or capture a single gun. The

basic point is to begin, and to begin with a spirit of decisiveness and boldness. The possession of a single submachine gun multiplies our forces.

In a bank assault, we must be careful to seize the weapons of the bank guard. The rest of the weapons will be found with the treasurer, the bank tellers or the manager, and must also be seized. Quite often, we succeed in capturing weapons in police stations, as a result of raids. The capture of weapons, ammunition and explosives is the urban guerrilla's goal in assaulting commercial businesses, industries and quarries.

LIBERATION OF PRISONERS

The liberation of prisoners is an armed action designed to free jailed urban guerrillas. In daily struggle against the enemy, the urban guerrilla is subject to arrest, and can be sentenced to unlimited years in jail.

This does not mean that the battle ends here. For the guerrilla, his experience is deepened by prison, and struggle continues even in the dungeons where he is held. The imprisoned guerrilla views the prisons of the enemy as a terrain which he must dominate and understand in order to free himself by a guerrilla operation. There is no jail, either on an island, in a city penitentiary, or on a farm, that is impregnable to the slyness, cleverness and firepower of the rebels.

The urban guerrilla who is free views the jails of the enemy as the inevitable site of guerrilla actions designed to liberate his ideological comrades from prison. It is this combination of the urban guerrilla in freedom and the urban guerrilla in jail that results in the armed operations we refer to as "liberation of prisoners".

The guerrilla operations that can be used in liberating prisoners are the following;

1. Riots in penal establishments, in correctional colonies or camps, or on transport or prison ships;
2. Assaults on urban or rural prisons, detention centers, prison camps, or any other

permanent or temporary place where prisoners are held;

3. Assaults on prisoner transport trains or convoys;

4. Raids and penetrations of prisons;

5. Ambushing of guards who move prisoners.

EXECUTIONS

Execution is the killing of a foreign spy, of an agent of the dictatorship, of a police torturer, of a dictatorial personality in the government involved in crimes and persecutions against patriots, of a stool pigeon, informer, police agent or police provocateur. Those who go to the police of their own free will to make denunciations and accusations, who supply information and who finger people, must be executed when they are caught by the urban guerrillas.

Execution is a secret action, in which the least possible number of urban guerrillas are involved. In many cases, the execution can be carried out by a single sniper, patient, alone and unknown, and operating in absolute secrecy and in cold blood.

KIDNAPPING

Kidnapping is capturing and holding in a secret place a spy, political personality or a notorious and dangerous enemy of the revolutionary movement. Kidnapping is used to exchange or liberate imprisoned revolutionaries or to force the suspension of torture in jail by the military dictatorship.

The kidnapping of personalities who are well-known artists, sports figures or who are outstanding in some other field, but who have evidenced no political interest, can be a useful form of propaganda for the guerrillas, provided it occurs under special circumstances, and is handled so the public understands and sympathizes with it. The kidnappings of foreigners or visitors constitutes a form of protest against the penetration and domination of imperialism in our country.

SABOTAGE

Sabotage is a highly destructive type of attack using very few persons--and sometimes requiring only one--to accomplish the desired result. When the urban guerrilla uses sabotage, the first step is isolated sabotage. Then comes the step of dispersed and general sabotage, carried out by the population.

Well-executed sabotage demands study, planning and careful action. A characteristic form of sabotage is explosion, using dynamite, fire or the placing of mines. A little sand, a trickle of any kind of combustible, a poor lubrication job, a screw removed, a short circuit, inserted pieces of wood or iron, can cause irreparable damage.

The objective of sabotage is to hurt, to damage, to make useless and to destroy vital enemy points such as the following:

The economy of the country

Agricultural or industrial production

Transport and communication systems

Military and police systems and their establishments and depots

The repressive military-police system

The firms and properties of exploiters in the country

The urban guerrilla should endanger the economy of the country, particularly its economic and financial aspects, such as its domestic and foreign banking network, its exchange and credit systems, its tax collection system, etc.

Public offices, centers of government and government depots are easy targets for sabotage. Nor will it be easy to prevent the sabotage of agricultural and industrial production by the urban guerrilla, with his thorough knowledge of the local situation.

Factory workers acting as urban guerrillas are excellent industrial saboteurs, since they, better than anyone, understand the industry, the factory, the machinery or the part most likely to destroy an entire operation, doing much more damage than a poorly-informed layman could do.

With respect to the enemy's transport and communications systems, beginning with railway traffic, it is necessary to attack them systematically with sabotage. The only caution is against causing death and injury to passengers, especially regular commuters on suburban and long-distance trains. Attacks on freight trains, rolling or stationary stock, stoppage of military transports and communications systems, these are the major objectives in this area. Sleepers can be damaged and pulled up, as can rails. A tunnel blocked by a barrier of explosives, or an obstruction caused by a derailed car, causes enormous harm.

The derailment of a train carrying fuel is of major damage to the enemy. So is dynamiting a railroad bridge. In a system where the size and weight of the rolling equipment is enormous, it takes months for workers to repair or rebuild the destruction and damage.

As for highways, they can be obstructed with trees, stationary vehicles, ditches, dislocation of barriers by dynamite, and bridges destroyed by explosions.

Ships can be damaged at anchor in seaports or river-ports, or in the shipyards. Aircraft can be destroyed or damaged on the ground.

Telephone and telegraph lines can be systematically damaged, their towers blown up, and their lines made useless. Transport and communications must be sabotaged immediately because the revolutionary movement has already begun in Brazil, and it is essential to impede the enemy's movement of troops and munitions.

Oil lines, fuel plants, depots for bombs and ammunition arsenals, military camps and bases must become targets for sabotage operations, while vehicles, army trucks and other military or police vehicles must be destroyed wherever they are found. The military and police repression centers

and their specialized organs must also claim the attention of the guerrilla saboteur. Foreign firms and properties in the country, for their part, must become such frequent targets of sabotage that the volume of actions directed against them surpasses the total of all other actions against enemy vital points.

TERRORISM

Terrorism is an action, usually involving the placement of an explosive or firebomb of great destructive power, which is capable of effecting irreparable loss against the enemy. Terrorism requires that the urban guerrilla should have adequate theoretical and practical knowledge of how to make explosives.

The terrorist act, apart from the apparent ease with which it can be carried out, is no different from other guerrilla acts and actions whose success depends on planning and determination. It is an action which the urban guerrilla must execute with the greatest calmness and determination. Although terrorism generally involves an explosion, there are cases in which it may be carried out through executions or the systematic burning of installations, properties, plantations, etc. It is essential to point out the importance of fires and the construction of incendiary devices such as gasoline bombs in the technique of guerrilla terrorism.

Another thing is the importance of the material the urban guerrilla can persuade the people to expropriate in the moments of hunger and scarcity brought about by the greed of the big commercial interests.

Terrorism is a weapon the revolutionary can never relinquish.

ARMED PROPAGANDA

The coordination of urban guerrilla activities, including each armed action, is the primary way of making armed propaganda. These actions, carried out with specific objectives and aims in mind, inevitably become propaganda material for the mass communication system. Bank robberies,

ambushes, desertions and the diverting of weapons, the rescue of prisoners, executions, kidnappings, sabotage, terrorism and the war of nerves are all cases in point.

Airplanes diverted in flight by guerrilla action, ships and trains assaulted and seized by armed guerrillas, can also be carried out solely for propaganda effect.

But the urban guerrilla must never fail to install a clandestine press, and must be able to turn out mimeographed copies using alcohol or electric plates and other duplicating apparatus, expropriating what he cannot buy in order to produce small clandestine newspapers, pamphlets, flyers and stamps for propaganda and agitation against the dictatorship.

The urban guerrilla engaged in clandestine printing facilitates enormously the incorporation of large numbers of people into the struggle, by opening a permanent work front for those willing to carry on propaganda, even when to do so means to act alone and risk their lives.

With the existence of clandestine propaganda and agitational material, the inventive spirit of the urban guerrilla expands and creates catapults, artifacts, mortars and other instruments with which to distribute the anti-government propaganda at a distance.

Tape recordings, the occupation of radio stations, the use of loudspeakers, graffiti on walls and other inaccessible places are other forms of propaganda. A consistent propaganda by letters sent to specific addresses, explaining the meaning of the urban guerrilla's armed actions, produces considerable results and is one method of influencing certain segments of the population.

Even this influence--exercised in the heart of the people by every possible propaganda device, revolving around the activity of the urban guerrilla--does not indicate that our forces have everyone's support. It is enough to win the support of a portion of the population, and this can be done by popularizing the motto, "Let he who does not wish to do anything for the guerrillas do nothing against them."

THE WAR OF NERVES

The war of nerves or psychological warfare is an aggressive technique, based on the direct or indirect use of mass media and rumors in order to demoralize the government.

In psychological warfare, the government is always at a disadvantage because it imposes censorship on the media and winds up in a defensive position by not allowing anything against it to filter through. At this point, it becomes desperate, is involved in greater contradictions and loss of prestige, and loses time and energy in an exhausting effort at control which is liable to be broken at any moment.

The objective of the war of nerves is to mislead, spreading lies among the authorities in which everyone can participate, thus creating an atmosphere of nervousness, discredit, insecurity, uncertainty and concern on the part of the government.

The best methods used by urban guerrillas in the war of nerves are the following:

1. Using the telephone and the mail to announce false clues to the police and government, including information on the planting of bombs and any other act of terrorism in public offices and other places--kidnapping and assassination plans. etc.--to force the authorities to wear themselves out by following up on the false information fed to them;
2. Letting false plans fall into the hands of the police to divert their attention;
3. Planting rumors to make the government uneasy;
4. Exploiting by every means possible the corruption, the mistakes and the failures of the government and its representatives, forcing them into demoralizing explanations and justifications in the very communication media they wish to maintain under censorship;
5. Presenting denunciations to foreign embassies, the United Nations, the papal nunciature, and the international commissions defending human rights or freedom of the press, exposing each concrete violation and each use of violence by the military dictatorship and making it known that the revolutionary war will continue with serious danger for the enemies of the population.

HOW TO CARRY OUT THE ACTION

The urban guerrilla who correctly carries through his apprenticeship and training must give the greatest possible importance to his method of carrying out actions, for in this he cannot commit the slightest error. Any carelessness in learning tactics and their use invites certain disaster, as experience teaches us every day.

Common criminals commit errors frequently because of their tactics, and this is one of the reasons why the urban guerrillas must be so insistently preoccupied with following revolutionary tactics, and not the tactics of bandits. And not only for that reason. There is no urban guerrilla worthy of the name who ignores the revolutionary method of action and fails to practice it rigorously in the planning and execution of his activities.

"The giant is known by his toe." The same can be said of the urban guerrilla, who is known from afar by his correct tactics and his absolute fidelity to principle.

The revolutionary method of carrying out actions is strongly and forcefully based on the knowledge and use of the following elements;

1. Investigation and intelligence gathering
2. Observation and vigilance
3. Reconnaissance, or exploration of the terrain
4. Study and timing of routes
5. Mapping
6. Mechanization
7. Careful selection of personnel
8. Selection of firepower
9. Study and practice in success
10. Success
11. Use of cover
12. Retreat

13. Dispersal
14. The liberation or transfer of prisoners
15. The elimination of evidence
16. The rescue of wounded

SOME OBSERVATIONS ON TACTICS

When there is no information, the point of departure for planning the action must be investigation, observation and vigilance. This method produces good results.

In any event, even when there is information, it is essential to make observations to see that information is not at odds with observation or vice versa. Reconnaissance or exploration of the terrain and the study and timing of routes are so important that to omit them is to make a stab in the dark.

Mechanization, in general, is an underestimated factor in the tactics of conducting an action. Frequently, mechanization is left to the end, on the eve of the action, before anything is done about it. This is a mistake. Mechanization must be seriously considered. It must be undertaken with considerable foresight and with careful planning, based on careful and precise information. The care, conservation, maintenance and camouflaging of stolen vehicles are very important details of mechanization. When transportation fails, the primary action fails, with serious material and morale problems for the urban guerrillas.

The selection of personnel requires great care in order to avoid the inclusion of indecisive or wavering persons who present the danger of contaminating others, a danger that must be avoided. The withdrawal is equally or more important than the operation itself, to the point that it must be rigorously planned, including the possibility of defeat.

One must avoid rescue or transfer of prisoners with children present, or anything to attract the attention of people passing through the area. The best thing is to make the rescue appear as natural as possible, winding through different routes or narrow streets that scarcely permit

passage on foot, in order to avoid an encounter between two cars. The elimination of tracks is obligatory and demands the greatest caution--also in removing fingerprints and any other sign that could give the enemy information. Lack of care in the elimination of evidence is a factor that increases nervousness in our ranks, which the enemy often exploits.

RESCUE OF THE WOUNDED

The problem of the wounded in urban guerrilla warfare merits special attention. During guerrilla operations in the urban area, it may happen that some comrade is wounded by the police. When a guerrilla in the firing group has a knowledge of first aid, he can do something for the wounded comrade on the spot. Under no circumstances should the wounded guerrilla be abandoned at the site of the battle or left in the enemy's hands.

One of the precautions we must take is to set up first-aid courses for men and women, courses in which guerrillas can learn the rudiments of emergency medicine. The urban guerrilla who is a doctor, nurse, med student, pharmacist or who simply has had first aid training is a necessity in modern guerrilla struggle. A small manual of first aid for urban guerrillas, printed on mimeographed sheets, can also be produced by anyone who has enough knowledge.

In planning and carrying out an armed action, the urban guerrilla cannot forget the organization of medical support. This must be accomplished by means of a mobile or motorized clinic. You can also set up a mobile first aid station. Another solution is to utilize the skills of a medical comrade, who waits with his bag of equipment in a designated house to which the wounded are brought.

The ideal would be to have our own well-equipped clinic, but this is very expensive unless we expropriate all of our materials.

When all else fails, it is often necessary to resort to legal clinics, using armed force if necessary to force a doctor to treat our wounded.

In the eventuality that we fall back upon blood banks to purchase blood or plasma, we must not use legal addresses and certainly no addresses where the wounded can really be found, since they are under our care and protection. Nor should we supply the addresses of those involved in the guerrilla organization to the hospitals and health care clinics where we may take them. Such caution is indispensable to covering our tracks.

The houses in which the wounded stay cannot be known to anyone but the small group of comrades responsible for their care and transport. Sheets, bloody clothing, medicine and any other indications of treatment of comrades wounded in combat must be completely eliminated from any place they visit to receive treatment.

GUERRILLA SECURITY

The urban guerrilla lives in constant danger of the possibility of being discovered or denounced. The primary security problem is to make certain that we are well-hidden and well-guarded, and that there are secure methods to keep the police from locating us.

The worst enemy of the urban guerrilla, and the major danger that we run into, is infiltration into our organization by a spy or informer. The spy trapped within the organization will be punished with death. The same goes for those who desert and inform to the police.

A well-laid security means there are no spies or agents infiltrated into our midst, and the enemy can receive no information about us even through indirect means. The fundamental way to insure this is to be strict and cautious in recruiting. Nor is it permissible for everyone to know everything and everyone. This rule is a fundamental ABC of urban guerrilla security.

The enemy wants to annihilate us and fights relentlessly to find us and destroy us, so our greatest weapon lies in hiding from him and attacking by surprise.

The danger to the urban guerrilla is that he may reveal himself through carelessness or allow himself to be discovered through a lack of vigilance. It is impermissible for the urban guerrilla to give out his own or any other clandestine address to the police, or to talk too much.

Notations in the margins of newspapers, lost documents, calling cards, letters or notes, all these

are evidence that the police never underestimate. Address and telephone books must be destroyed, and one must not write or hold any documents. It is necessary to avoid keeping archives of legal or illegal names, biographical information, maps or plans. Contact numbers should not be written down, but simply committed to memory.

The urban guerrilla who violates these rules must be warned by the first one who notes this infraction and, if he repeats it, we must avoid working with him in the future.

The urban guerrilla's need to move about constantly with the police nearby--given the fact that the police net surrounds the city--forces him to adopt various security precautions depending upon the enemy's movements. For this reason, it is necessary to maintain a daily information service about what the enemy appears to be doing, where the police net is operating and what points are being watched. The daily reading of the police news in the newspapers is a fountain of information in these cases.

The most important lesson for guerrilla security is never, under any circumstances, to permit the slightest laxity in the maintenance of security measures and precautions within the organization. Guerrilla security must also be maintained in the case of an arrest. The arrested guerrilla must reveal nothing to the police that will jeopardize the organization. he must say nothing that will lead, as a consequence, to the arrest of other comrades, the discovery of addresses or hiding places, or the loss of weapons and ammunition.

THE SEVEN SINS OF THE URBAN GUERRILLA

Even when the urban guerrilla applies proper tactics and abides by its security rules, he can still be vulnerable to errors. There is no perfect urban guerrilla. The most he can do is make every effort to diminish the margin of error, since he cannot be perfect. One of the means we should use to diminish the possibility of error is to know thoroughly the seven deadly sins of the urban

guerrilla and try to avoid them.

The first sin of the guerrilla is inexperience. The urban guerrilla, blinded by this sin, thinks the enemy is stupid, underestimates the enemy's intelligence, thinks everything is easy and, as a result, leaves evidence that can lead to disaster.

Because of his inexperience, the urban guerrilla may also overestimate the forces of the enemy, believing them to be stronger than they really are. Allowing himself to be fooled by this presumption, the urban guerrilla becomes intimidated and remains insecure and indecisive, paralyzed and lacking in audacity.

The second sin of the urban guerrilla is to boast about the actions he has undertaken and to broadcast them to the four winds.

The third sin of the urban guerrilla is vanity. The guerrilla who suffers from this sin tries to solve the problems of the revolution by actions in the city, but without bothering about the beginnings and survival of other guerrillas in other areas. Blinded by success, he winds up organizing an action that he considers decisive and that puts into play the entire resources of the organization. Since we cannot afford to break the guerrilla struggle in the cities while rural guerrilla warfare has not yet erupted, we always run the risk of allowing the enemy to attack us with decisive blows.

The fourth sin of the urban guerrilla is to exaggerate his strength and to undertake actions for which he, as yet, lacks sufficient forces and the required infrastructure.

The fifth sin of the urban guerrilla is rash action. The guerrilla who commits this sin loses patience, suffers an attack of nerves, does not wait for anything, and impetuously throws himself into action, suffering untold defeats.

The sixth sin of the urban guerrilla is to attack the enemy when they are most angry.

The seventh sin of the urban guerrilla is to fail to plan things, and to act spontaneously.

POPULAR SUPPORT

One of the permanent concerns of the urban guerrilla is his identification with popular causes to win public support. Where government actions become inept and corrupt, the urban guerrilla should not hesitate to step in and show that he opposes the government, and thus gain popular sympathy. The present government, for example, imposes heavy financial burdens and excessively high taxes on the people. It is up to the urban guerrilla to attack the dictatorship's tax collection system and to obstruct its financial activities, throwing all the weight of armed action against it.

The urban guerrilla fights not only to upset the tax collection system--the weapon of armed action must also be directed against those government agencies that raise prices and those who direct them as well as against the wealthiest of the national and foreign profiteers and the important property owners. In short, against all those who accumulate huge fortunes out of the high cost of living, the wages of hunger, excessive prices and high rents.

Foreign industries, such as refrigeration and other North American plants that monopolize the market and the manufacture of general food supplies, must be systematically attacked by the urban guerrillas.

The rebellion of the urban guerrilla and his persistence in intervening in political questions is the best way of insuring popular support for the cause which we defend. We repeat and insist on repeating--it is the way of insuring popular support. As soon as a reasonable portion of the population begins to take seriously the actions of the urban guerrilla, his success is guaranteed. The government has no alternative except to intensify its repression. The police networks, house searches, the arrest of suspects and innocent persons, and the closing off of streets make life in the city unbearable. The military dictatorship embarks on massive political persecution. Political assassinations and police terror become routine.

In spite of all this, the police systematically fail. The armed forces, the navy and the air force are mobilized to undertake routine police functions, but even so they can find no way to halt guerrilla operations or to wipe out the revolutionary organization, with its fragmented groups that move around and operate throughout the country.

The people refuse to collaborate with the government, and the general sentiment is that this government is unjust, incapable of solving problems, and that it resorts simply to the physical liquidation of its opponents. The political situation in the country is transformed into a military situation in which the "gorillas" appear more and more to be the ones responsible for violence, while the lives of the people grow worse.

When they see the military and the dictatorship on the brink of the abyss, and fearing the consequences of a civil war which is already well underway, the pacifiers (always to be found within the ruling elite) and the opportunists (partisans of nonviolent struggle) join hands and circulate rumors behind the scenes begging the hangmen for elections, "re-democratization", constitutional reforms, and other tripe designed to fool the people and make them stop the rebellion.

But, watching the guerrillas, the people now understand that it is a farce to vote in any elections which have as their sole objective guaranteeing the survival of the dictatorship and covering up its crimes. Attacking wholeheartedly this election farce and the so-called "political solution", which is so appealing to the opportunists, the urban guerrillas must become even more aggressive and active, resorting without pause to sabotage, terrorism, expropriations, assaults, kidnappings, executions, etc.

This action answers any attempt to fool the people with the opening of Congress and the reorganization of political parties--parties of the government and of the positions which the government allows--when all the time parliament and the so-called "parties" only function thanks to the permission of the military dictatorship, in a true spectacle of puppets or dogs on a leash.

The role of the urban guerrilla, in order to win the support of the population, is to continue fighting, keeping in mind the interests of the people and heightening the disastrous situation within which the government must act. These are the conditions, harmful to the dictatorship, which permit the guerrillas to open rural warfare in the middle of an uncontrollable urban rebellion.

The urban guerrilla is engaged in revolutionary action for the people, and with them seeks the participation of the people in the struggle against the dictatorship and the liberation of the country. Beginning with the city and the support of the people, the rural guerrilla war develops rapidly, establishing its infrastructure carefully while the urban area continues the rebellion.

The Revolutionary Catechism

Sergey Nechayev 1869

The Duties of the Revolutionary toward Himself

1. The revolutionary is a doomed man. He has no personal interests, no business affairs, no emotions, no attachments, no property, and no name. Everything in him is wholly absorbed in the single thought and the single passion for revolution.
2. The revolutionary knows that in the very depths of his being, not only in words but also in deeds, he has broken all the bonds which tie him to the social order and the civilized world with all its laws, moralities, and customs, and with all its generally accepted conventions. He is their implacable enemy, and if he continues to live with them it is only in order to destroy them more speedily.
3. The revolutionary despises all doctrines and refuses to accept the mundane sciences, leaving them for future generations. He knows only one science: the science of destruction. For this reason, but only for this reason, he will study mechanics, physics, chemistry, and perhaps medicine. But all day and all night he studies the vital science of human beings, their characteristics and circumstances, and all the phenomena of the present social order. The object is perpetually the same: the surest and quickest way of destroying the whole filthy order.
4. The revolutionary despises public opinion. He despises and hates the existing social morality in all its manifestations. For him, morality is everything which contributes to the triumph of the revolution. Immoral and criminal is everything that stands in its way.
5. The revolutionary is a dedicated man, merciless toward the State and toward the educated classes; and he can expect no mercy from them. Between him and them there exists, declared or concealed, a relentless and irreconcilable war to the death. He must accustom himself to torture.
6. Tyrannical toward himself, he must be tyrannical toward others. All the gentle and enervating sentiments of kinship, love, friendship, gratitude, and even honor, must be suppressed in him and give place to the cold and single-minded passion for revolution. For him, there exists only one pleasure, on consolation, one reward, one satisfaction – the success of the revolution. Night and day he must have but one thought, one aim – merciless destruction. Striving cold-bloodedly and indefatigably toward this end, he must be prepared to destroy himself and to destroy with his own hands everything that stands in the path of the revolution.
7. The nature of the true revolutionary excludes all sentimentality, romanticism, infatuation, and exaltation. All private hatred and revenge must also be excluded. Revolutionary passion, practiced at every moment of the day until it becomes a habit, is to be employed with cold calculation. At all times, and in all places, the revolutionary must obey not his personal impulses, but only those which serve the cause of the revolution.

The Relations of the Revolutionary toward his Comrades

8. The revolutionary can have no friendship or attachment, except for those who have proved by their actions that they, like him, are dedicated to revolution. The degree of friendship, devotion and obligation toward such a comrade is determined solely by the degree of his usefulness to the cause of total revolutionary destruction.

9. It is superfluous to speak of solidarity among revolutionaries. The whole strength of revolutionary work lies in this. Comrades who possess the same revolutionary passion and understanding should, as much as possible, deliberate all important matters together and come to unanimous conclusions. When the plan is finally decided upon, then the revolutionary must rely solely on himself. In carrying out acts of destruction, each one should act alone, never running to another for advice and assistance, except when these are necessary for the furtherance of the plan.

10. All revolutionaries should have under them second- or third-degree revolutionaries – i.e., comrades who are not completely initiated. These should be regarded as part of the common revolutionary capital placed at his disposal. This capital should, of course, be spent as economically as possible in order to derive from it the greatest possible profit. The real revolutionary should regard himself as capital consecrated to the triumph of the revolution; however, he may not personally and alone dispose of that capital without the unanimous consent of the fully initiated comrades.

11. When a comrade is in danger and the question arises whether he should be saved or not saved, the decision must not be arrived at on the basis of sentiment, but solely in the interests of the revolutionary cause. Therefore, it is necessary to weigh carefully the usefulness of the comrade against the expenditure of revolutionary forces necessary to save him, and the decision must be made accordingly.

The Relations of the Revolutionary toward Society

12. The new member, having given proof of his loyalty not by words but by deeds, can be received into the society only by the unanimous agreement of all the members.

13. The revolutionary enters the world of the State, of the privileged classes, of the so-called civilization, and he lives in this world only for the purpose of bringing about its speedy and total destruction. He is not a revolutionary if he has any sympathy for this world. *He should not hesitate to destroy any position, any place, or any man in this world.* He must hate everyone and everything in it with an equal hatred. All the worse for him if he has any relations with parents, friends, or lovers; *he is no longer a revolutionary if he is swayed by these relationships.*

14. Aiming at implacable revolution, the revolutionary may and frequently must live within society will pretending to be completely different from what he really is, for he must penetrate everywhere, into all the higher and middle-classes, into the houses of commerce, the churches, and the palaces of the aristocracy, and into the worlds of the bureaucracy and literature and the military, and also into the Third Division and the Winter Palace of the Czar.

15. This filthy social order can be split up into several categories. The first category comprises those who must be condemned to death without delay. Comrades should compile a list of those to be

condemned according to the relative gravity of their crimes; and the executions should be carried out according to the prepared order.

16. When a list of those who are condemned is made, and the order of execution is prepared, no private sense of outrage should be considered, nor is it necessary to pay attention to the hatred provoked by these people among the comrades or the people. Hatred and the sense of outrage may even be useful insofar as they incite the masses to revolt. It is necessary to be guided only by the relative usefulness of these executions for the sake of revolution. Above all, those who are especially inimical to the revolutionary organization must be destroyed; their violent and sudden deaths will produce the utmost panic in the government, depriving it of its will to action by removing the cleverest and most energetic supporters.

17. The second group comprises those who will be spared for the time being in order that, by a series of monstrous acts, they may drive the people into inevitable revolt.

18. The third category consists of a great many brutes in high positions, distinguished neither by their cleverness nor their energy, while enjoying riches, influence, power, and high positions by virtue of their rank. These must be exploited in every possible way; they must be implicated and embroiled in our affairs, their dirty secrets must be ferreted out, and they must be transformed into slaves. Their power, influence, and connections, their wealth and their energy, will form an inexhaustible treasure and a precious help in all our undertakings.

19. The fourth category comprises ambitious office-holders and liberals of various shades of opinion. The revolutionary must pretend to collaborate with them, blindly following them, while at the same time, prying out their secrets until they are completely in his power. They must be so compromised that there is no way out for them, and then they can be used to create disorder in the State.

20. The fifth category consists of those doctrinaires, conspirators, and revolutionists who cut a great figure on paper or in their cliques. They must be constantly driven on to make compromising declarations: as a result, the majority of them will be destroyed, while a minority will become genuine revolutionaries.

21. The sixth category is especially important: women. They can be divided into three main groups. First, those frivolous, thoughtless, and vapid women, whom we shall use as we use the third and fourth category of men. Second, women who are ardent, capable, and devoted, but whom do not belong to us because they have not yet achieved a passionless and austere revolutionary understanding; these must be used like the men of the fifth category. Finally, there are the women who are completely on our side – i.e., those who are wholly dedicated and who have accepted our program in its entirety. We should regard these women as the most valuable of our treasures; without their help, we would never succeed.

The Attitude of the Society toward the People

22. The Society has no aim other than the complete liberation and happiness of the masses – i.e., of the people who live by manual labor. Convinced that their emancipation and the achievement of this happiness can only come about as a result of an all-destroying popular revolt, the Society will use all its

resources and energy toward increasing and intensifying the evils and miseries of the people until at last their patience is exhausted and they are driven to a general uprising.

23. By a revolution, the Society does not mean an orderly revolt according to the classic western model – a revolt which always stops short of attacking the rights of property and the traditional social systems of so-called civilization and morality. Until now, such a revolution has always limited itself to the overthrow of one political form in order to replace it by another, thereby attempting to bring about a so-called revolutionary state. The only form of revolution beneficial to the people is one which destroys the entire State to the roots and exterminated all the state traditions, institutions, and classes in Russia.

24. With this end in view, the Society therefore refuses to impose any new organization from above. Any future organization will doubtless work its way through the movement and life of the people; but this is a matter for future generations to decide. Our task is terrible, total, universal, and merciless destruction.

25. Therefore, in drawing closer to the people, we must above all make common cause with those elements of the masses which, since the foundation of the state of Muscovy, have never ceased to protest, not only in words but in deeds, against everything directly or indirectly connected with the state: against the nobility, the bureaucracy, the clergy, the traders, and the parasitic kulaks. We must unite with the adventurous tribes of brigands, who are the only genuine revolutionaries in Russia.

26. To weld the people into one single unconquerable and all-destructive force – this is our aim, our conspiracy, and our task.

